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A Dutch editor of a Christian weekly once wrote to a very critical subscriber, "Why don't you cancel your subscription?" He got this reply: "You'd love to see me go wouldn't you? But I'm going to remain a subscriber, and I'm going to point out every week how wrong you are."

Het Parool,
Nov. 29, 1969

Calvinist Contact

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Archives centre planned for reformed community

Mark Van Stempvoort

On June 28, 1983, a small group of historically-minded individuals met over lunch to discuss a proposal by Dr. Richard Reitsma to establish an archives centre for the records of Reformed Christian institutions in Canada.

The participants in the discussion included representatives from the Christian Labour Association of Canada, Redeemer Reformed Christian College, Institute for Christian Studies, Christian Stewardship Services, Fellowship Christian Reformed Church, as well as a few individuals trained in the fields of history and archives.

All of those present at the meeting shared a sense of urgency about the proposal. They believe that it is crucial to preserve the records of those institutions which have applied their distinctive reformed vision to many spheres of life in Canada, and in particular, of those institutions established in the wake of Dutch immigration after World War II.

The participants in the June 28 meeting decided to organize themselves as a Feasibility Study Group, to pursue in detail questions which arose in the initial discussion. The Group set as its immediate goal the preparation of a substantial report on the feasibility of establishing an archives centre for reformed institutions in Canada.

Although Dr. Reitsma is the initiator of the study, he will not be able to continue his active membership in the committee as



Dr. Richard Reitsma

he has assured a teaching position in history at Sterling College in Kansas, a christian liberal arts college.

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C.C. appoints Bert Witvoet as editor-in-chief



Knight Publishing Limited and C.C.'s Editorial Advisory Committee are pleased to announce the appointment as editor-in-chief of Bert Witvoet, effective September 1, 1983.

Mr. Witvoet is already well known to C.C.'s readers having been co-editor, together with Keith Knight, for the last year. Mr. Knight will continue on the Editorial Committee and will now devote all his time to publishing activities.

We are happy to introduce Mr. Witvoet to our readers. For many years he has given his unswerving and valuable services to the cause of christian education and christian journalism.

Albertus Witvoet was born in 1934 in Joure, The Netherlands. His father, a hairdresser, died in 1946, and Mom and seven children immigrated to Canada in 1950. Having completed his basic education in Holland, he enrolled in Calvin College in 1955. He graduated in 1959 with a general A.B., with majors in English and Latin, and minors in French and Philosophy. He completed a two-year

Master's program in English studies at the Graduate School of the University of Toronto, graduating in 1970.

Mr. Witvoet married Alice Oldejans of Bowmanville in 1960 and they presently have five children ranging in age from 10 to 21 years. During the summer of 1983 the family moved from Woodbridge (Toronto) to take up residence in St. Catharines.

When joining the staff of *Calvinist Contact* in 1982, Mr. Witvoet brought with him many years of valuable experience both in education and journalism. He taught four years at the Hamilton District Christian High School and then completed five years of teaching at the Toronto District Christian High School. At TDCH he served also as vice-principal. From 1969 until 1975, Mr. Witvoet taught English and Theatre Arts at Harbord Collegiate Institute in downtown Toronto. He subsequently became principal of a small christian high school in Scarborough.

Mr. Witvoet's interest in writing goes back to his early years. In his native Joure he published a school newspaper, he wrote

poetry and began to sharpen his writing skills. Once in Canada, he wrote for *Calvinist Contact* in the early sixties as well as for *Youthful Outlook*. He was editor of the *Christian School Herald* from 1964 to 1969.

In 1970 he became co-editor of *Vanguard* along with the now-deceased Robert Carvill. He assumed the editorship of *Vanguard* in 1978, leaving the teaching profession. He has written weekly columns for various local newspapers and for some time wrote the bi-weekly column "Welcome to My Perch" for *The Banner*.

Mr. Witvoet served capably in various leadership functions, has given lectures on education, has led workshops, and given speeches to young people and parents. He recently served on the AACCS Board of Directors. In addition, he has served as an elder in the Christian Reformed Church, has taught catechism, and served on various church committees such as liturgy, evangelism, household development and calling committee.

In Mr. Witvoet we have found a man of exceptional ability who, we are convinced, will devote all his capacities and energies to promoting christian journalism from a reformed perspective. No one should underestimate the challenge that lies before him.

We sincerely hope that you, faithful readers of *Calvinist Contact* across the nation, will give Mr. Witvoet your positive, constructive and prayerful support.

We extend our warmest congratulations and best wishes to Bert and Alice and their family. We pray that our faithful Father in heaven may equip Bert for the difficult but rewarding work that awaits doing.

Keith Knight
Stan De Jong, for the Editorial
Advisory Committee

Minister of the sacrament of snakes

JOLO, W. Va. (EP) — Dewey Chafin wouldn't go to church without snakes.

"I love to catch 'em," says the unemployed coal miner, who often handles poisonous reptiles during services at The Church of the Lord Jesus in Jolo.

Mr. Chafin, whose mother and stepfather founded Jolo's Church of the Lord Jesus about 30 years ago, watched his sister die from a rattlesnake bite suffered at such a ceremony. "Her name was Columbia Gay and she died back in 1963," he said. "I had handled the same snake earlier in the service." Since then, Mr. Chafin said, he has been bitten more than 80 times, but he continues to worship in this fashion.

Members of snake handling cults are found in backwoods areas of the South and in Appalachia. True believers literally interpret the Bible passage which says "They shall take up serpents." Although worshippers often flock in from nearby communities such as Panther, Beartown and Cinderella, many of Jolo's residents never have been to a Jesus church and say you could not pay them enough to pick up a rattlesnake.

But Mr. Chafin, who keeps his church's reptiles in the closet of a spare bedroom at home, says his hands get itchy if they go too long without handling a wriggling rattler. "I've got two rattlers and a copperhead in the closet," he said. "But these snakes are holdovers from last summer, and they may not last much longer." So, said this soft-spoken man, who procures snakes for his church and other such houses of worship in the area, he plans soon to foray for some fresh sacraments. "I get them up there," he said, gesturing at the steep, wooded hills that surround Jolo.

Calvinist Contact

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Op/Ed

Bert Witvoet

Editorship in the kingdom — beauty eh?

Now that my full editorship with Calvinist Contact has begun it seems appropriate to talk a bit about my editorial stance.

I cannot be comprehensive in this attempt to lay bare my convictions. First of all, I don't understand myself fully; only God does. Secondly, not everything I believe or think is equally important for editorship. Finally, I don't really know where to start since I look at my mindset as a spherical entity. Just where does one begin to draw a three-dimensional ball?

Nevertheless, I will plunge into the sea of thoughts somewhere and hopefully surface again.

Community rules

Being a member of the Body of Christ brings along certain obligations. One very important obligation which especially an editor should observe is found in Ephesians 4:15 — "speaking the truth in love."

I would like to nurture an attitude of wanting to hold on to each other while openly discussing differences. We are not free to walk away from other Christians. The christian community is like a marriage: what God has joined together through the blood of Christ, let not man put asunder.

At the same time we are not free to kill discussions with the easy cop-out statement: everyone is entitled to his or her own opinion. Our hunger for truth should be so great that we constantly call each other and ourselves to submit to it. This requires great humility and a willingness not to take things too personally, or to take ourselves too seriously.

The role of humour

This is where humour comes in. Humour for me is very important. It is not something merely frivolous. Humour has religious significance.

I once interviewed Dr. Pete Steen, a roving, youth-oriented professor of christian foundational studies who operates in Pennsylvania, USA. He pointed out to me that we can laugh about everything that we as human beings do and have in common: old age, fears, prayers, sex, work, possessions, pride, you name it. "By laughing about it we surrender it to God," he said. It's like saying, "Here God, you take care of it, because we human beings are not able to look after ourselves."

Of course humour should not be used to hurt others, nor should it be used to trivialize or degrade life. Humour too should be done for the coming of the Kingdom.

Centrality of the kingdom

And that brings me to an important theme for my editorship: The Kingdom of Jesus Christ. A good understanding of the Kingdom of

Heaven is central to the health and wellbeing of mankind.

Christ always talked about the Kingdom in his parables. It's a kingdom that's both far and near. Far, because sin has pushed it out of our lives. Satan rules a big hunk of human real estate. Our society is terribly secular. Christians too are warped by their environment as well as by their own sinful desires.

The Kingdom is near because Christ's Spirit is with us to the end of the age, and He himself is coming back soon, ushering in the fullness of that fantastic Kingdom of righteousness.

In the meantime we may claim all of life for Christ. Whether Satan will surrender any given territory remains unknown until the battle takes place. We must be strategically wise, of course. Why fight battles that do not promise victory?

We must also realize that we are fighting principalities and powers, not people. This kingdom talk should not make us militaristic or violent; only the meek shall inherit the earth. Nor should we get involved in false loyalties: America versus Soviet Union, capitalism versus socialism, or vice versa. His Kingdom is not of this earth.

Historical realities

So I hope to work a lot with the meaning of the Kingdom of Christ. Historically, this means that I support strategically wise and biblical action at the individual and group level. (Salt is quite effective when applied by the handful!)

It also means that I welcome an emphasis on devotion and piety. We Calvinists have to relearn the value of prayer and meditation. No evil spirit is dislodged by mere action. The Kingdom comes through much prayer and fasting.

Having been a high school teacher for 18 years, I think quite a bit about where our young people are going. Will they be swallowed up by what our secular society offers them? Will they hold on to the vision of the Word and Spirit transformation of culture that the reformed heritage brings along, or will they choose between fundamentalism and liberalism, the two main options in North American church life that choke out a fruitful interaction between the gospel and human culture?

To what shall we compare the Kingdom?

There is so much more that could be said about the significance of the Kingdom of heaven. No human philosophy can grasp it or contain it. No single editor can do justice to it. It reveals itself in unexpected persons and places. I must remain open to its revelation as the Holy Spirit leads God's people to the promised land.

One thing is sure, and all of us, young and old, can take heart from it: the Kingdom will give beauty for ashes, joy instead of mourning, praise instead of heaviness.

Letters

Hope for victims of incest

I am a victim of incest. I have been in my own little hell since I was eleven years old.

My life was one misfortune after another, the worst of which was my marriage break-up at the age of twenty-two.

My husband's love never stopped, but I couldn't see that. His first reaction was normal: he was furious with my dad. When this all became a crisis in my life, he handled it poorly. He admits this.

Now my husband and I and our family are back together. I am going through a long process of counselling. This is by no means an easy task but fortunately my husband is backing me. I am plugging forward and I will succeed. I will be able to live with the wrong that has been done to me.

I was given a book to read which helped me to see that the shape my life was in is a result of what my father did to me. The title is *Betrayal of Innocence — Incest and its Devastations*.

I no longer feel like the lowest being on earth. I am on equal ground with all

people. For me to get this far it took willpower, guts, determination and faith.

If I can help one person to get where I am today, I hope to do it. If you would like a copy of this book, whether you are a victim, the aggressor or just wishing to understand the severity of such an horrendous crime against an innocent child, please write to Calvinist Contact, Box 4760.

I am not putting my name on this letter to protect my family, whom I love very much.

Name withheld

Vin, not van

Some of our readers, especially the younger ones, have a habit of spelling our name Calvanist Contact. Which makes us wonder, who was Calvan? Cal Vanderburg? Please honour our tradition by spelling our name Calvinist Contact, after John Calvin of Piccardy, France.

Ed.



Rev. Kaye McKibbin

Reformed clergy not always abused

I find it hard to accept that each reformed pastor has his story to tell about "clergy abuse," (Editorial, C.C., July 22). Is that true, even when he has given no offence? I like to hear that affirmed from any such pastor personally and wait for such responses.

Enno Ennema,
London, Ont.

The pastor's study comes before kitchen and factory

I think no Christian will have any difficulty with the title of your editorial "The Ministry of Word and Sacrament — just another job?" The contradiction is stated so obviously that the answer to the question is clear: No.

At least it is my answer, and so far so good. My first objection is to your statement: "But the fact that he is not 'into saving people in the traditional sense — getting them to confess Jesus as their Saviour,' seems rather strange, even if we do allow for the awkward wording."

Why do you put these expressions between quotations marks? (Because I was quoting from an article, Ed.). Secondly, why is this an awkward wording? (Because we don't save people or get them to confess Jesus as their Saviour; God does, Ed.).

...Another objection I have is to your statement beginning with "But the point is, unless we see all lawful work and

JUST A MOMENT/HERMAN PRAAMSMA



“Of the making of many books there is no end and much study wears the body” [Eccl. 12:12].

Some people have claimed that the advent of Television and video machines have made books and the printed page obsolete. Well, maybe it's true that T.V. and the visual arts are not media, but the cold printed page still endures as never before. One fairly drowns in books, magazines, and newspapers. It is almost impossible to keep up, and often one doesn't.

Take our home: we receive the Reformed Journal, The Banner, Time, MacLeans, National Geographic, the Guide, Perspective, Insight, the RES Newsletter, Calvinist Contact, Christianity Today, Beweging, Christian Renewal, Waarheid en Eenheid, Reformed Perspective, Koers, U.S. News and World Report and those are just the magazines! Then you have a daily newspaper, the library, and the bookstore.

Sometimes you wonder: is it really worth it to write anything? What will be read, what will make an impact, or even a small difference among such a mountain of words, in those oceans of ink? I must admit to some cynicism on my part. Not a healthy attitude when I'm writing a column for the first time I'm afraid!

And then again I ask myself: what if people do read, and you haven't said the right thing, or are misunderstood? Brings to mind the words of Will Carleton (1845-1912) who wrote:

‘Careful with fire,’ is good advice, we know:
‘Careful with words,’ is ten times doubly so.
Thoughts unexpressed may sometimes fall back dead:
But God Himself can't kill them when they're said.

Putting words on paper is a dangerous and risky business. Of the making of books there is for sure no end, and much reading tires a body.

Why should I add to that?

And why should you read it?

The best I can do right now is to submit that I write and you read. I will keep on doing so without becoming too trying I hope. Just a moment is all I ask. Let's see if we can explore in those moments some ideas and experiences that we share, and stretch them in new directions. I trust you'll hear more than words.

Is it a deal?

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont. He will be featured in a weekly column from now on.

C.C.'s new dress is off the press

With this issue we usher in a new format. The design was made by Bill Hart of Partners in Print, Toronto. It features a tight left and top and a ragged right and open bottom. The type face of the body is English Times, a serif type, and the headings are Helios, a sans-serif type (serif is a thin line in printing used to finish off a main stroke of a letter). You will notice other style changes.

This is also the issue that introduces new columnists. We hope that you will like this new face of a magazine that has gone through several other face-lifts in the past.

Ed.

A message for my father

One of our readers sent us the following letter addressed to her father. She could have given the letter to him. But by placing it in Calvinist Contact she is doing what others do when they write on bridges or billboards. The feeling is so strong that it needs to be proclaimed from the rooftops to do justice to it. Also, she wants to reassure her father, who is going through a time of trial, that his calling was not a fluke.

When I was a little girl in grade three you came to me and told me that we would be moving. You said that God had called you to become a teacher and, therefore, you needed to further your education and go on to college. I will always remember you saying, "God has called me to become a teacher." At that time I did not understand what this meant and I thought it was rather amusing.

Aware of the struggle that lay ahead of you, you obeyed God's calling. We moved, even though it meant leaving behind your friends, selling your home and selling the business you worked so hard in establishing. You knew you would have to cope with not having finished high school, trying to raise a family on no income and being an "older student" at the time you took on this task.

Four years later, as I sat in the auditorium and proudly watched you receive the diploma you worked so hard to achieve, I still did not grasp the significance of all the courage, determination, hard work and especially faith in God it must have taken to finally graduate. Many parents were there that day but we must have been the only children of a graduate in the audience. What a day it was! It must have left an impression on many people for I read about it years later in a school bulletin.

After graduation we moved again, this time to carry out the work God had called you to do. In your first year I had the privilege of having you as a teacher. I always admired how you could keep being my father and being my teacher separate both at home and at school.

Now that I am older and have a little better understanding of things, I know why God called you to be a teacher and how God has a task and a purpose for everyone of us. Ephesians 1:11 "In Him we were also chosen, having been predestined according to the plan of Him who works out everything in conformity with the purpose of His will." It takes different types of people to do different things, and being a teacher requires a special person.

Many individuals have jobs that do not require them to be in contact with people. In your job as teacher it required from you to be exposed to many students and parents. This to me is why it was in God's plan for you to teach. One of the many duties of a teacher is to be a role model, and for many years you showed patience, understanding, knowledge and most important the love of God in your calling as

a christian school teacher.

In my job and in my home life I have come in contact with many people who were acquainted with you, both from inside and outside the school system and I have never been ashamed to say, "Yes, he is my father." Once I remember being asked if there was anyone that I wished I could be more like and my reply was, "My father," and my reasons, "He has such a great faith in God."

Now that God's calling for you as a teacher has been fulfilled, and I am sure that He is as proud of you as I am, He had one more task that He needed to use you for. In the school in which you taught, some people were slowly losing their perspective and things were starting to deteriorate. God wanted to put these people through a test, but He needed to use someone and that someone was you.

Throughout the Bible we read of the many times God has put people through tests knowing full well that they will fail; but through failing a lesson is learned. I hope that a lesson will be learnt here because of all that has happened and that things will start to change for the better.

As you strived and succeeded to get through college and over many other hurdles in life, I hope as a family we can be there for you to help bear the heavy burden that has now been placed on you.

Walk proud for not many are even called once in life by God for His special tasks and you have been called on once again. Greater a person's duties on earth, greater will his rewards be in heaven. "God will give to each person according to what he has done" (Romans 3:6).

Before I finish there is one thing I would like you to remember. It is a verse of a song that has always been your favourite and I hope it will help you now.

Stand up, stand up for Jesus,
The strife will not be long,
This day the noise of battle,
The next the victor's song.
To him that overcometh
A crown of Life shall be;
He with the King of Glory
Shall reign eternally.

I wish everyone could be so blessed to have a father like you.

Love Wilma

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

positions within the framework of a holy calling by a God who lays his claim on factory, kitchen and pastor's study ... It seems that here we taste a different philosophy with which I do not agree. I don't think it is a truly reformed concept that there is no difference in the holy calling by a God who lays his claims on factory, kitchen and a pastor's study.

The pastor to me is still the Old and New Testament prophet, who proclaims the Word — the message of God to the factory, the kitchen and every area of life. And under the leadership of the pastor these areas are called to reflect that God's kingdom has started to come already.

Before there can be a deed ministry in factory, kitchen, slums and amongst Indians there has to be a Word proclamation (born in a pastor's study). First there are the lawmakers and then there are the lawkeepers. Let us not confuse matters by turning them around.

The last two columns are the best of all and make a fitting ending.

Enno Ennema,
London, Ont.

"Hosting your way" brings guests

I would like to encourage you to carry on with the "Hosting your Way" column in the recreation issue of C.C. Both times, in

'82 and '83, we had our name in and we found out that people discovered the column only this year!

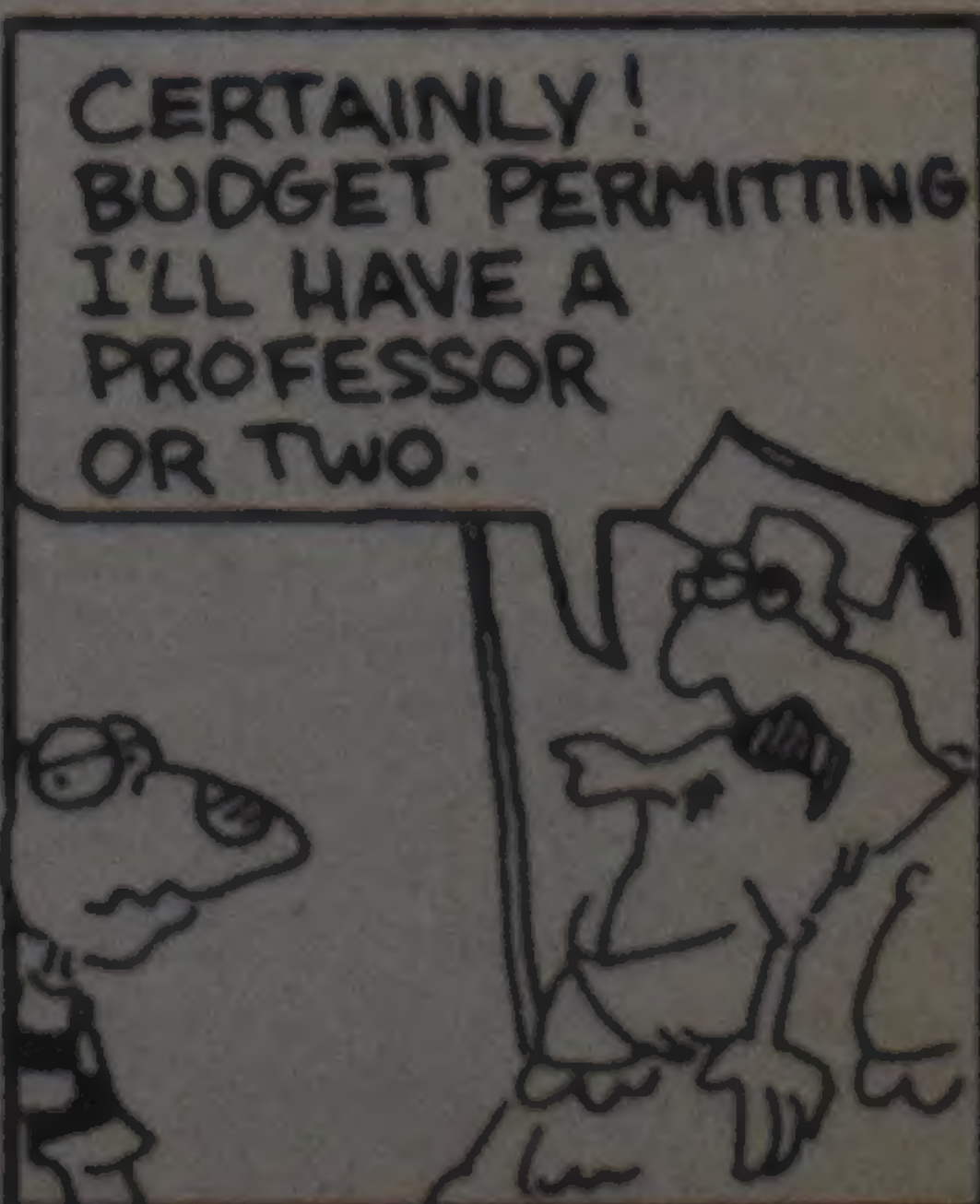
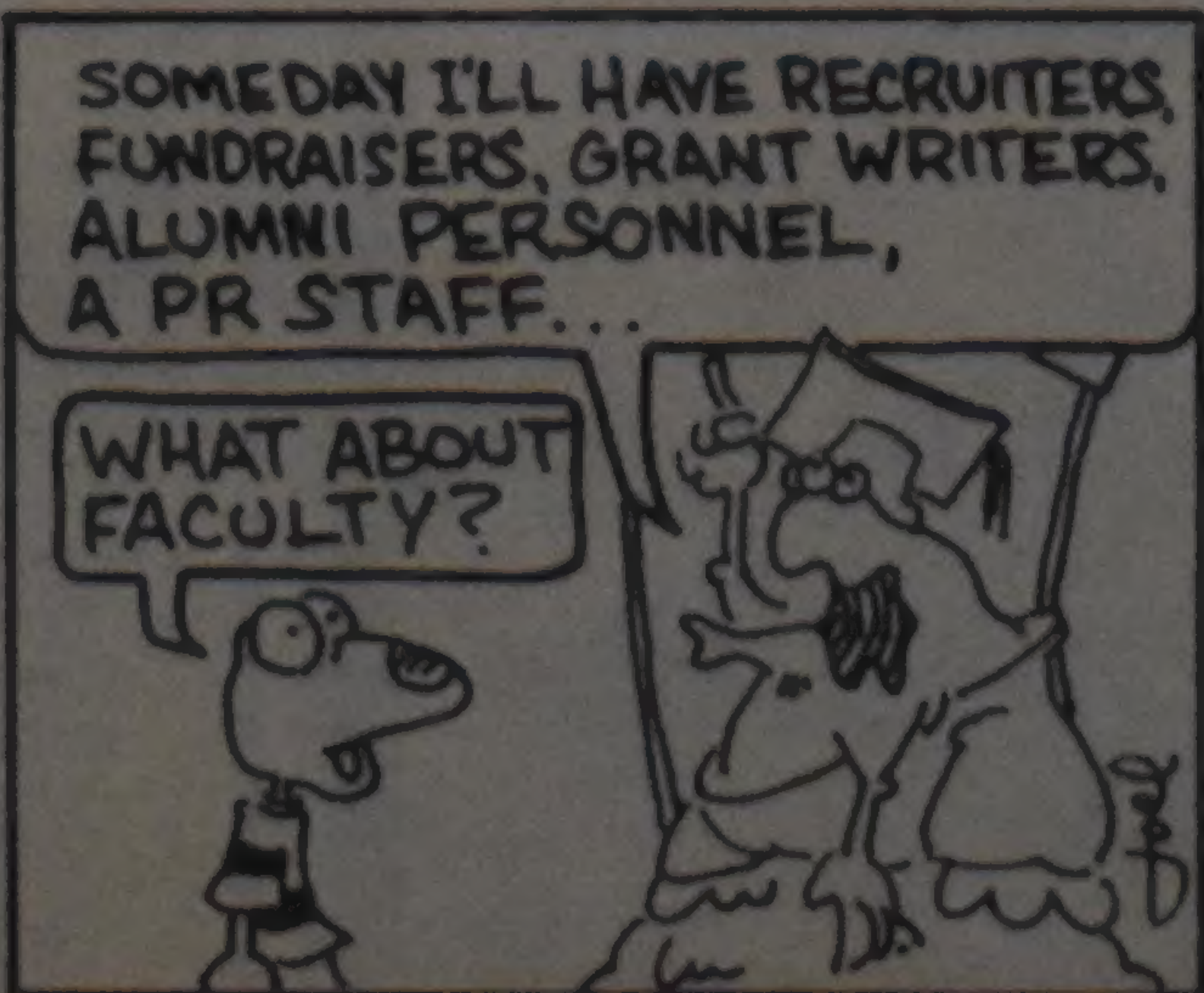
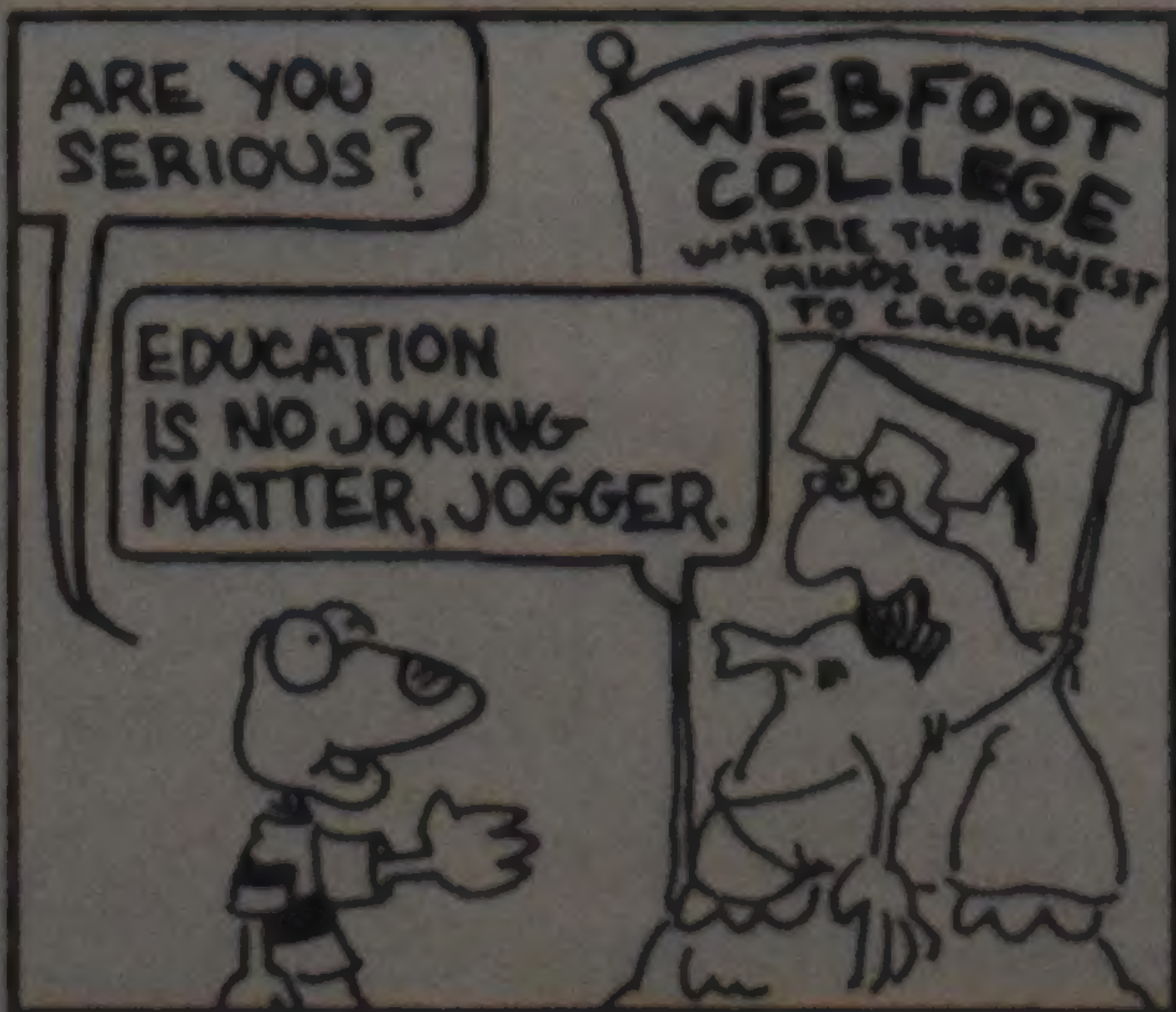
Last year we had no guests, no inquiries at all. This year we had two parties over, one party even stayed for 5 nights. A third party from Alberta inquired, but their date

coincided with another one.

This is all I wanted you to know. We still enjoy reading C.C. very much.

Trudy Ferwerda,
London, Ont.

Pontius' Puddle



Working the Crucible: An MCC worker returns

Harold Nigh served as interim director for the Mennonite Central Committee in Lebanon this past winter. C.C. interviewed him about his experiences there.

An industrious and faithful people

C.C.: What was the atmosphere and what were some of the feelings, anxieties and hopes of the people in the camps?
Nigh: I was surprised, I thought the camp would be just a total mass of rubble and that nobody would have any shelter at all and one of our jobs would be to find some sort of emergency shelter. The initial invasion was in June, 1982; I didn't get there until December. I was amazed at how much rebuilding had been done in these Palestinian camps. The people had a will to rebuild. The children, even small children, were out there shovelling gravel and helping pour concrete. What accounts for that?

I think it is inherent in their character, and of course that character has been developed over a number of decades of being hoisted from one place to having to make a new beginning in another. They are an industrious people and very clean. There is an inconsistency in Lebanon between the private cleanliness that you see everywhere — not only in Palestinian homes but in Lebanese homes — and the apparent squalor of the public sector. The streets are a mess and a lot of garbage isn't collected. But when you visit their homes, you find that they're a very cultured, civilized people. You came there as a worker with MCC, which is a consciously christian organization, but what motivates many of the people in the camps?

Most of the people in the camps, most of them Palestinians, are Moslem and they have a very strong faith. I remember the one interpreter that we worked with more than any other. We visited him in his home one evening and had an evening meal with them, and he said, "We like God very much."

There is a fatalism that is inherent in the Moslim religion, whatever happens is the work of Alla. They don't accuse God as Christians do sometimes, of

bringing them bad luck. They accept it. You never see a Moslem cursing God, at least I never did.

On the other side of the ledger, there is an atmosphere of fear in the camp. They've just come through a war where everything was destroyed. They know they're surrounded by enemies, not only the Israelis, but there are important sectors of the

food — I'll take it and be glad for it. They take it when it's absolutely necessary, but they would much rather have the kind of help that we prefer to give. That is to give them the tools or the equipment to do the job themselves.

Sharing the gospel

C.C.: In the sharing of this kind of equipment and tools for self-help, do you ever engage them in conversation about their Moslim religion, and about your own faith?



Lebanese society that would like to see them out of there and are taking some pretty drastic steps to see that they do get out. And so there's always a fear there's going to be another massacre.

That is pretty hard to live with. But in spite of this fatalism and fear they are still motivated to help themselves?

There are very few of them that say the world owes me shelter,

Nigh: It's much easier to get into a religious discussion with a Moslem than it is with a Christian because Moslems are more religiously oriented — they're more God conscious than people back here are.

I guess the crux of conversation was more about the nature of God and especially about who Jesus Christ was because the Moslems acknowledge Christ as a prophet as one of the foremost of their prophets. It's just that Mohammed is the last and seemingly the most definitive and authoritative of their prophets. But they are prepared to say that Mohammed did no miracles, that

Jesus did; and they hold Him in high regard even though they don't agree with us that He is the Son of God. He is something less than a Son of God to them. But there is a real point of contact there between Christians and Moslems in the person of Jesus Christ.

I think we do wrong if we go there as some people are doing — there are some religious groups that are coming in through Israel with the so-called fundamentalists American groups. Coming into the country technically illegally, through the open border from Israel, they come to the villages and give a frizzbee and a New Testament to each of the children. They go out to do their evangelization in the typical, old-fashioned way of preaching. I don't think that is the right way to do christian witness among the Moslim people. If you can work with them and help them in their situation and gain their confidence then you can talk with them much more on the same level rather than the preacher up here preaching to the unconverted.

Agricultural help for the poor

C.C.: Could you describe more precisely what took place with the agriculture projects with the Lebanese?

Nigh: The agriculture projects were more on a village basis rather than on an individual basis. The work in the camps was a one-to-one situation. But in the villages we tried to work with established co-operatives. There were a couple of very important cooperatives in a couple of the major villages of the south. Our work entailed such things as helping them with water resources. We would help them clean out a spring or build a cement holding-cystern for water.

Is this part of a longer-range program that MCC has there? You were there for just a short time as interim director, but are these clean-up and building projects part of a larger package?

Yes. The former director, Ralph Miller had been there for five years and he gradually developed the program which included not only water resources, but helping the farmers in the planting of trees, olive trees, fruit trees, the building of agricultural roads so they could get to their fields with newer equipment, helping them buy some machinery, tractors in some cases, and harvesting equipment in other cases.

Besides food for the people do these agricultural projects provide anything else?

Well yes, it's primarily

intended to help the people become self-sufficient. Food, if anything, is a secondary aim because few Lebanese are hungry. There is generally plenty of food in the country — it's quite rich agriculturally. We're trying to do the same thing in the villages on a little grander scale as we're trying to do with the Palestinian breeds of livestock: provide them with better kinds of wheat and barley forage seeds and that sort of thing.

Do you work with Christians and Moslems?

Most are Moslem. MCC got criticized quite a bit by the christian sector because we worked more with Moslems than we did with Christians. We say that we try to work with the poorest of the poor and it's usually the Moslems. However, there were some christian villages that were very poor and in that case we had no hesitation at helping them too.

Why would the other Christians feel uncomfortable about the fact that you worked with Moslems?

Well, there's quite a wall between Christians and Moslems in Lebanon, generally that's one of the unfortunate aspects of the situation there. And Christians by and large are not willing to help Moslems — Moslems are not willing to help Christians. Were the people of the villages consciously aware of the fact that you were Christians?

Yes, they certainly knew that. So would they be willing to accept your help?

Oh yes, there's no problem there.

No earth-shaking impact

C.C.: Any reflections now that you're back home?

Nigh: It was a rich experience. You can't say that working with people that have had their homes leveled is an enjoyable experience, but it is an enriching and an interesting one. The people in the foreign agencies, the development of relief agencies, generally were very highly motivated. The morale was high. The people felt, (not only the MCC people, but other agencies as well) that they were really doing something — that they were helping people that needed help. Furthermore they had an almost messianic sense of mission to their work, one that I didn't share myself. I didn't feel that I was that all-fired important, that my being there was so important to keep the Third World War from breaking out.

Does that indicate that you're getting a little older? Is it age? Is it a misplaced sense of mission?

It's just that I'm becoming more realistic. I don't think there's anything that an individual can do, or a small agency can do that is going to affect international politics. And I don't think that's the purpose, it's not my purpose and I don't think it should be the purpose of MCC. The purpose rather is to show concern.

Ben Vandezande

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Community Report

AACS hosts 25th annual family conference near Niagara



1. Over 850 people registered for the 1983 AACS Ontario conference held July 29 - August 1 at Niagara Christian College, outside of Niagara Falls.
2. About 175 children line up for a day's excursion by bus to Prudhomme's Landing for water sports and other activities.
3. Children and adults join in the singing, especially during a 2 1/2-hour songfest Sunday evening.
4. Group discussions followed the keynote presentations before everyone re-assembled for

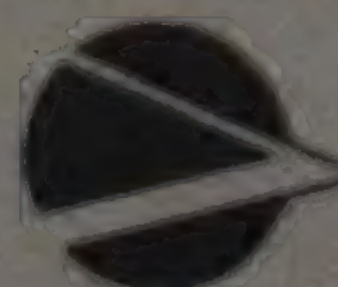


- plenary discussion sessions.
5. Workshops were held on a variety of topics connected with the economy. Bob Hudspith leads a session on choosing appropriate technology.
6. Bernard Zylstra, keynote speaker for the 25th annual AACS conference, shows how society's ills and solutions are interrelated.
7. Conferences always leave lots of time for recreation.
8. ... chatting over a cup of coffee,
9. ... or playing in the sand.



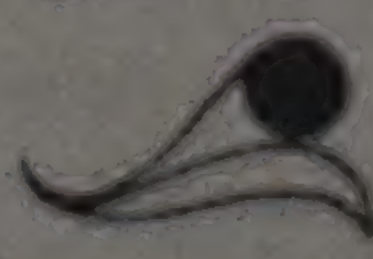
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Church

Pastoral Pondering

In search of happiness

About a million people (give or take a dozen or two) were going to attempt to find some happiness at the Stampede. Some came looking for the "lucky roll" in the casino, others attempted it through eating and drinking. Or perhaps the thrill of a spill on one of the rides provided a few moments of relief for gnawing anxiety, undefinable guilt or the boredom of unshakeable depressions. The search for fun and happiness produced a spark of prosperity for recession-plagued Calgary ... so why not?

But the let-down inevitably came. Happiness is other than that. A thought provoking article suggested some rules for finding the elusive, but desperately desired commodity.

1. You will be happy if your goal is to be at peace with God and others.
2. It will be yours if you are honest about yourself both in area of successes and failures, and strengths and weaknesses.
3. Happiness is yours when you walk humbly with God, submit to His Word, and as you open yourself to the fellowship of others.
4. It comes to those who develop appetites for a lifestyle that honours God through good stewardship of the creation in open-handed and hearted sharing with others.
5. Happiness grows as we live in purity before God in thought, speech and actions *regardless* of what others say and do. It grows as we learn to walk to the beat of the new Drummer.
6. True happiness increases as love, compassion and pity grows for the hurts of others. To relieve the pain of another produces a deep, inward reward.
7. Greater happiness is yours if words of criticism can be received less defensively. When the words are untrue or spoken in anger, let them penetrate no further than they deserve. When criticism is valid, receive, give thanks(!) change and grow.

What are these rules based upon? Check Matthew 5:1-12, the Beatitudes and change "blessed" to "happy."

He also said, "If you know these things, happy are you if you do them." John 13:17.

Yours for more joy among Christians!

H. Wildeboer,
First CRC, Calgary

Press Parade

Congregational fellowship

At one of our congregational meetings we discussed fellowship within the church.

It was unanimously agreed that fellowship is among the greatest areas of need in the church. Although not all members recognize this need, it is the members shared responsibility to encourage one another into meaningful fellowship interaction.

The discussion of small-group fellowship emphasized that small groups are the building blocks for a fellowship-rich church. It was also noticed that the strength of small-group interaction (whether geographical or societal), is that it promotes an interaction which might otherwise remain absent.

The types of activities that could nurture fellowship include potlucks, recreational events, study meetings, task-oriented functions, and the like.

Geographical districts would work well for dividing a congregation into fellowship units. Such grouping should not be forced, however. The time between meetings should not be greater than two months. The responsibility for organizing the fellowship functions should not necessarily fall upon the shoulders of elders or deacons. It would probably be regulated best by someone or a co-ordinating group within the unit.

Occasionally it might be interesting to bring all of the groups together for a "congregational fellowship evening" of food, recreation, edification, and sharing. It is imperative that all age groups be integrated in the fellowship units.

Bulletin,
Langley CRC, BC

Bangladesh women are in business

What would you do with twenty dollars? Would you buy a goat, start a store, do door to door sales of pots and pans or open a butcher shop? These are all activities that a group of Bangladesh ladies from CRWRC's health program decided to do.

It is very hard for the women of Bangladesh to earn money. Their social customs require women not to be seen or heard. When a family is poor it sure would help if the mother could earn some money — so these women decided to work together to support each other. They formed a group. CRWRC skills, teachers and income advisors worked very hard to encourage the women and guide their first tries to start production and sales for the local market.

The group began meeting in March 1982. They were saving 10 cents each week. Soon they had twenty five dollars and began a small business with the husband of one of the women. After much talking the women decided to try for a bank loan. CRWRC agreed to help them. The bank was glad to see that the women were working together. All the women had to learn to write their names and were they ever happy when the bank agreed to loan them twenty dollars each and they could sign their own names on the paperwork.

At first the women were scared and decided to carefully repay each week 50 cents. CRWRC was happy when after several weeks the women told us that the goats and stores and door to door sales were doing so well they could repay a dollar each week. They repaid the loan in half the given time. Now the women are hoping for a loan of fifty dollars each. They plan to use twenty-five dollars again for the goats and stores and twenty-five dollars for a second-hand clothing business they will manage together.

Twenty dollars, used well, help one of the women to earn at least 100 dollars in less than six months. Her four children are much happier and healthier now that they are fed rice everyday. Before their mother joined the CRWRC classes the children often went hungry every second day.

Peter and Olive VanderKooy
Bulletin,
Immanuel CRC, Grimsby

Church News

Christian Reformed

Called

— to Calvary, Chatham, Ont., candidate William J. Kuurstra of Ancaster, Ont.

Accepted

— to Ingersoll, Ont., candidate Dennis Royall of Grand Rapids, MI
— to Essex, Ont., candidate Leonard Batterink

Declined

— to First Kingston, Ont., Rev. Bert Slofstra of Lucknow, Ont.
— to Burdett, Alta., Rev. Paul Stadt of Christ Church, New Zealand.

Time Change

Maranatha Chr. Ref. Church, Calgary, Alta. announces that starting in September, morning worship services will be held at 10 a.m., year round.

Address Change

Bob Zylstra has been appointed secretary of deacons for the Westmount Chr. Ref. Church of Strathroy, Ont. Send all correspondence to R.R.#3, Appin, ON N0L 1A0

Exeter Chr. Ref. Church would like to announce the following appointments: Treasurer, Mrs. Irene Zwart; Clerk, Mr. Harry Klungel; Secretary of Deacons, Mr. Arnold Steckle. Correspondence can be sent to Box 868, Exeter, ON N0M 1S0.

Classis Meeting

Classis Quinte will meet in regular session September 27, 9:30 a.m. in the Hope Chr. Ref. Church in Port Perry. It is requested that all materials for this session of Classis be in the hands of the Stated Clerk, Rev. H. Getkate no later than August 24, 1983.

Indian Ministry

The Kildonan Chr. Ref. Church of Man. recently held the ground-breaking ceremony for a new Indian Family Centre, which they hope to have completed by Christmas. The present building was condemned and a new one desperately necessary as a good instrument for ministry as a growing number of Native people are finding the Family Centre their spiritual home. We do not build just to have a nice edifice but for people to discover God's love in Jesus.

CR SEE

*In grave contempt of synod
a small church in Labrador
has trod where no one dared
to trod:
it ordained the janitor.*

Sy Nodd

*The custodian of a church
was ejected
because he trespassed the rule
that, in order to remain accepted,
he must play everyone's fool.*

Klaas Sla

DR. JOHN H. KROMMINGA

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Dr. Kromminga will be available beginning September, 1983.

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Is communicant membership open to the mentally retarded?

Peter Breedveld

The retarded. They are present in practically every congregation of the Christian Church. They are part of the covenant family.

When they are baptized, their parents make the vow that in reliance on the Holy Spirit and with the help of the Christian community they will do all in their power to instruct them in the Christian faith and to lead them into a life of Christian discipleship. The entire congregation pledges to receive them in love, pray for them, help care for their instruction in the faith and sustain them in the fellowship of believers.

Through the work of the Holy Spirit, they learn to confess, love and honour the Lord. And so it is that they are like us in every way that really counts. But they may be different in some ways too. Their minds are slower in comprehending things. They may not think as thoroughly as you and me; and they may have trouble in making connections and in understanding things many of us take for granted.

Because of that, many people with retardation have been excluded from communicant membership in the church of Jesus Christ. Oh, it is not always done intentionally, but there is that problem. Somehow they do not fit easily into the established structure of catechetical instruction; they are less able to verbalize (intellectualize?) their faith.

Let the children come

I can still see Phil and Sally. I remember the two of them sitting side by side in the second pew during the communion service. There was joy all around, for the congregation celebrated the accomplished work of Christ.

Phil, a twenty-year-old young man with Down's syndrome, watched from the corner of his eye as the communion plate passed along its way toward him. There was excitement in his being; and his face seemed alert; but there was apprehension as well. His body was trembling as he took the plate in his hands. He held it, not moving for a moment, then turned toward his younger sister.



Sally did not hesitate. She took the plate from Phil's hands before he could take the bread and quickly passed it on to her mother. The minister seemed to look straight at Phil when he said, "Take, eat, remember and believe that the body of our Lord Jesus Christ was given for a complete remission of all our sins." But Phil's hand was empty.

I have heard the remark, "They have such a childlike faith." In

someone else, but that is not the most important thing. What really counts is that Christ has put his claims on their life and that they have responded with the love and commitment of their hearts to him who called them.

Instruction needed

What then? Should those who are retarded skip the process of catechism instruction on their way to becoming professing members of the church? Well, yes

special religious education. Just as there are special classes in our schools, there ought to be some form of special church education for those who cannot profit from typical pre-profession classes so that they may be adequately prepared for the joy and responsibility of being full communicant members of the church.

Last year the Education Department of the Christian Reformed Church published year one of the *Friendship Series*, a

"...ascertaining whether love for God radiates in this person."

some respects that is right. Those who are retarded may be compared to children. However, our Lord requires a childlike faith of each and every one of us. Jesus said, "Let the children come to me, and do not hinder them, for the Kingdom of God belongs to such as these." The sons and daughters of God are all called to be children.

In this light it seems unthinkable that persons with retardation should be excluded from the communion table simply because they have what we are all required to have — a childlike faith. They may be unable to articulate their faith as easily as

and no.

Clearly not all persons with retardation can be expected to attend the average catechism sessions and at the end be held accountable for knowing the intricacies of the Christian faith and Reformed doctrine. Yet at the same time, it seems equally clear that the church cannot ignore the responsibility of instructing them in the knowledge of the Lord.

The answer lies in some form of

three-year religious education program for mentally impaired youth and adults. It is beautiful material which today is being used in many churches, both within and without the denomination. In this program, learning takes on a personalized form as one-to-one faith interaction is developed between the student and his or her teacher. In many cases this is helpful in getting the student to

understand the Christian faith. It should be a valuable tool in directing students to a point where they can make public profession of their faith.

Other preparation also must take place before the person who is retarded makes public profession of faith. The consistory must be made aware that expression of love for Jesus is wholly adequate for communicant membership. Rather than emphasize highly intellectual comprehension of Reformed theology, the consistory, in interviewing the person who is retarded, should place emphasis on ascertaining whether love for God radiates in this person.

The profession before the congregation requires careful planning and rehearsal as well. The official form may need adaptation so that its content is concrete and its tone conversational. The person making profession may need to be walked through the steps in the ceremony, much as one practices for a wedding.

The Holy Spirit works in the hearts of all believers, retarded and non-retarded alike. Public profession of faith by the person who is retarded can be a meaningful experience for the individual and a blessing for the entire congregation.

Unless we find ways to make communicant membership possible, our baptismal vows are not very authentic. We must learn to celebrate the confession of all who are called to be the children of God.

Rev. Peter Breedveld is the pastor of the Ottewell CRC in Edmonton, Alberta and a member of the Christian Reformed Church's Committee for Ministry with Retarded Persons.

Izaak de Rijke, B.Sc., LL.B., O.L.S.

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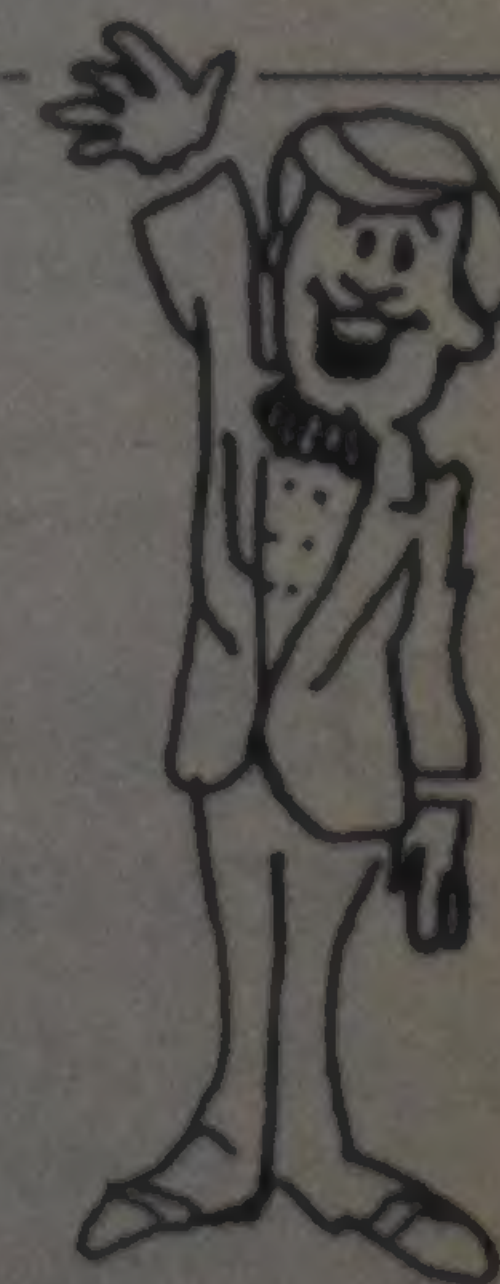
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School

Christian curriculum — a mutual affair

Bert Witvoet

While their pupils were splashing about in water or running down hillsides, six primary christian school teachers got together to work on a plant unit for next year's course of studies. The six, Deborah Hielkema (Guelph), Joann Paas (Burlington), Femmy Walpot (Jarvis), Martha Dreise (Wellandport), Alaine Hofland (Wellandport) and Grace Hollander (Ottawa) were part of an Ontario Alliance sponsored curriculum writing program directed by John Stronks, Education Coordinator.

Twenty-four teachers worked on several course units in the Redeemer College facilities in Burlington for a 7-day period. There were two novel study groups at the level of grades 7 and 8, one government study group at the same level, two Canada study groups at grades 4-6 level, one community study at grade 3 level and the plant group for primary grades.

All units are part of a larger outline developed by the Ontario Alliance. Mr. Stronks explained that this is the result of a desire to have some agreement on the overall curriculum outlines. The climate is right for it, he claims. There was a time when schools and teachers were quite individualistic about what was going on in the classroom. "We are now hearing that people want cooperation. We don't want to impose but we want to give people a starting base," he added.

Asked how the Alliance was able to safeguard the reformed



Left to right: Deborah Hielkema, Guelph and Joann Paas, Burlington

perspective by having various groups of teachers develop curriculum, Stronks explained that "we start with a lot of assumptions. These have been developed through curriculum study groups in past years. I meet with groups. We correspond before they come. During program days held by the schools the design of the units was shaped."

One assumption that the Alliance along with other school districts (BC and Alberta) has accepted is that it is legitimate to organize curriculum along disciplines. Another option they could have chosen here is to organize along problems or to personalize curriculum more.

Through the years the confessional focus in Social Studies has been expressed in six

points (Stronks is not sure whether they apply equally well to all the disciplines):

1. a call to responsibility — we are the Lord's
2. a sense of wonder, amazement, awe for the Creator and his creation
3. precise knowledge of the nature of things
4. knowledge of how people have given shape to life according to their hopes and ideals
5. personal relevance of learning for the child — concrete experiences
6. skills are tools which need to be incorporated.

Stronks feels that all these points show a distinctly christian approach to curriculum.

The six teachers involved in the plant study unit incorporated some of these ideas in their

introduction to the 5-week plant study unit (see box), as well as in a poem written by Martha Dreise from Wellandport, which all six agree captures the feeling they want to get across (also on this page).

The six fully intend to return next year for another work session. They discovered that

they worked well as a team. All of them felt enriched by the experience of sharing ideas and thinking of songs to include in the unit.

Can there be a greater sign of vitality for the christian schools than to see teachers develop curriculum on their own time?

Plants around us

To the teacher

The earth is filled with plants: tiny daisies and magnificent oak trees. What a great variety the Lord made when He said, "Let the land produce vegetation; seed bearing trees and plants on the land that bear fruit with seed in it, according to their various kind. God wanted people to subdue what He created, to His honour and glory. But man has sinned and ruined the relationship that God put between man and creation.

In these lessons we would like the students to see, touch and smell flowers and plants in their surroundings. It must lead to a song of praise to the Lord for His creative power and fill the child with wonder and amazement. Could you imagine a world without plants?

God cares for plants. He provides the sun and the rain for plants to grow. We may be God's helpers. We can plant flowers, grow potatoes and protect plants from sickness. One of our jobs on earth is to be better plant keepers. We need to learn the names of plants, their needs and growth patterns.

God's little helpers need precise knowledge about the nature of plants.

We hope that these lessons help you focus on three main areas:

1. The child is touched by the beauty and variety of plants and praises the Lord for them.
2. The child as God's little helper may care for, enjoy and use plants for the good of all people.
3. The child gains specific knowledge about plants.

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the *Classifieds* free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

McIntire to teach course at U of T

As a first of its kind, Dr. C.T. McIntire of the Institute for Christian Studies will be teaching a non-credit course for the general public as well as for friends of the Institute through the School of Continuing Studies of the University of Toronto.

The course is entitled *History: In Search of Meaning*. Dr. McIntire will lecture and lead discussion on four important



Dr. C.T. McIntire

views of history by means of which people in various civilizations have tried to find meaning in life and events: Christian, Hindu, Marxist and Liberal. The class will see how people holding each of these views of history have understood such important matters as time, our future, change, continuity, beginnings, development and endings. These views will be examined by reading important writings which express each view and by observing the lives of some peoples who have held the views.

The Institute sees this as a good opportunity to have a larger platform for some of its teaching. The course will reach non-Christian people who regularly take non-credit courses at the university and who are

interested in the question of meaning in history, which is a deeply religious question. At the same time it will be exciting for reformed Christians to be engaged in study and discussion with alert people who do not share their christian convictions.

The course meets for 15 sessions on Thursday evenings starting at 7:30 p.m. on October 6, in a classroom on the univer-

sity campus.

Anyone who wishes to register can do so through the Institute as well as through the University of Toronto. No previous academic study is necessary for admission. For further information contact: Dr. Robert E. VanderVennen, Director of Educational Services (416) 979-2331

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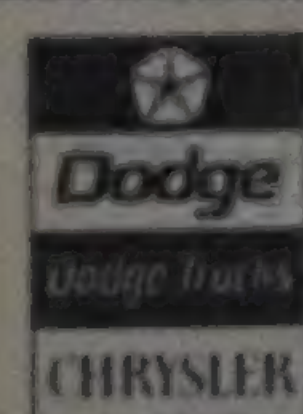
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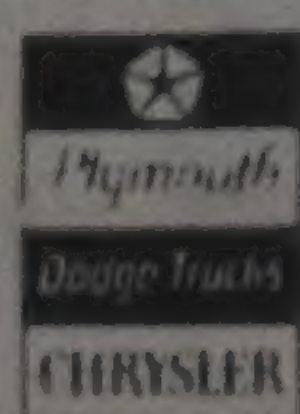
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In the whispering leaves
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Saying "Child of mine, take heart, have
Faith, for I am with you always."
My being thrills with ecstasy
In the fullness of His Presence;
And I go again to the daily tasks
Keeping with me the sense of His nearness
Remembering, too, the beauty there, and
His loving Kindness and Dearness.
Martha Kelsso (Dreise)

The Dutch "school struggle" important issues remain (Part 1)

During the 19th century a debate took place in The Netherlands which took on public significance. The real question at issue was: what strategy should Christians develop for influencing society in a modern democracy?

Two men of the *Reveil* (the spiritual awakening that swept through Holland and other parts of Europe during the 19th century) were to become antipodes in this debate: Groen and VanderBruggen. Although they were one in faith, they clashed concerning a christian social strategy. Yet this time of confrontation was to bear rich fruit for years to follow. Reformed Christians today may learn from this "school struggle" which has helped to shape our own heritage, and could yet shape decisions being made in North America today.

Frank Sawyer

Guillaume Groen van Prinsterer 1801-1876

The *Reveil* circle in the Hague was more concerned about expressing their ideas in action than the circle in Amsterdam. Of this group in the Hague, Groen van Prinsterer is in many ways the most significant.



Mr. Guillaume Groen van Prinsterer

Groen was the only son of aristocratic parents in the Hague. His father was a physician for a while to King Louis, Napoleon's brother; his mother held inheritance from a wealthy business family.

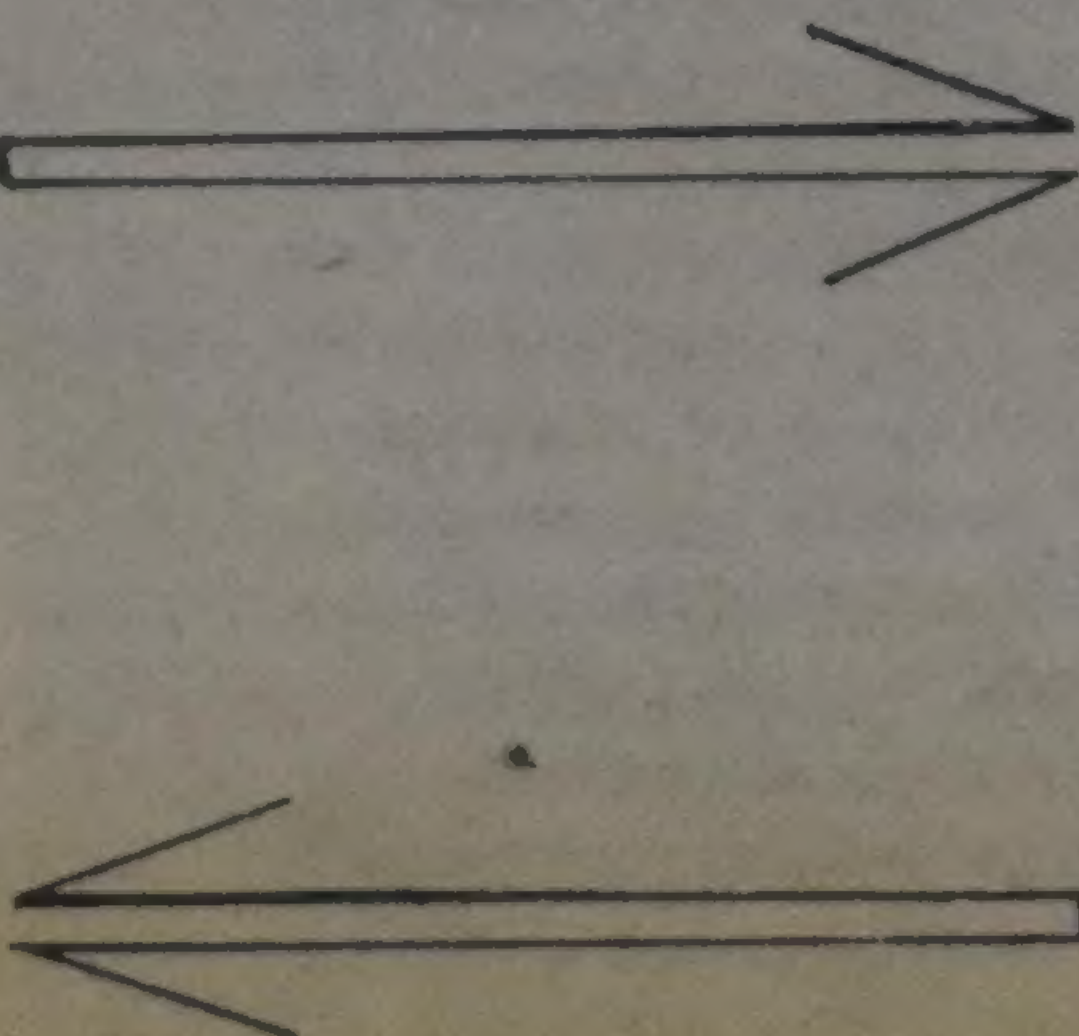
Groen's christian upbringing was not without enlightenment influence and he speaks of a liberal spirit at the University of Leiden, where he studied law and eagerly read Rousseau. Towards the end of his study at Leiden Groen came in contact with Bible study groups at Bilderdijk's home. These were to leave an important impression on him.

After five years at Leiden, Groen defended (1823) two doctor's theses: one in law and one in literature. From 1823-27 he worked as a lawyer. In 1827 he became a referendary to the cabinet of King Willem I. In 1828 he married Elizabeth van der Hoop (1808-1878). Groen became secretary of the cabinet in 1829, and also began publishing "*Dutch Thoughts*" (*Nederlandsche Gedachten*), a periodic commentary on political news, until 1832 — and later once more from 1869-76.

As cabinet secretary Groen stayed alternatively in the Hague and in Brussels, where the court preacher Merle d'Aubigne, who came from the Swiss *Reveil*

Drs. Frank Sawyer is a Canadian missionary living and working in Puerto Rico. He has a special interest in the history of reformed thinking and is an accomplished poet-preacher.

movement, deeply influenced him. This, and the influence of his wife Elizabeth, who had contact with the *Reveil* circle in the Hague, led to Groen's definite break with liberal enlightenment thought, and to a deepening of his personal faith and reformed thinking. Later Groen wrote that in these earlier years he fluctuated with the political thermometer, between "conservative-liberal" and



"liberal-conservative."

Groen published articles in relation to the Belgian independence and began thinking about the principles which come from the Bible and those which come from the theorists of the French Revolution. In 1832 he was appointed to do research in the archives of the Dutch Royal House, and for the next fifteen years spent his time editing and publishing the correspondence of the House of Orange-Nassau; an extensive manual on *Dutch History* (*Vaderlands Geschiedenis*); and his antirevolutionary analysis of the historical-political principles of the French Revolution: *Unbelief and Revolution* (*Ongeloof en Revolutie*), in 1847.

Although Groen had voiced his opinion on public questions, as in his protest against oppression of the people of the *Afscheiding*, who separated from the state *Hervormede Kerk* in 1837, it is only in 1849, when Groen became a member of parliament, that he became a public figure. He was a member of the Second Chamber [*Tweede Kamer*] from 1849 to 1857, with some short intervals out, and again from 1862-66.

In 1857 Groen conflicted with Van der Bruggen concerning the school legislation, and again in 1866 with Van Zuylen van Nyevelt. Feeling that his friends had left him to fight alone in parliament for a renewal of christian education, Groen broke with some of his old colleagues, who were more conservative than antirevolutionary, and during the election of 1871 supported Kuyper, Keuchenius and Van Otterloo as the only candidates of an antirevolutionary mind. Groen, "the general without an army," who believed that

christian strength lay in the isolation of steadfast principles, died in 1876, leaving Abraham Kuyper as the new "Elisha" to bear the mantle of the antirevolutionary movement.

Justinus Jacob Leonard Vander Bruggen 1804-1863

Vander Bruggen was born in Nymegen where his father was a tax superintendent. In Leiden he met Groen van Prinsterer, who was three years further in his study. Vander Bruggen studied law and literature and after his promotion in 1826 began as a lawyer in Nymegen. After military service during the "armed peace" following the independence of Belgium, Vander Bruggen returned to Nymegen in 1834 where he was appointed as judge and later as president of the court of



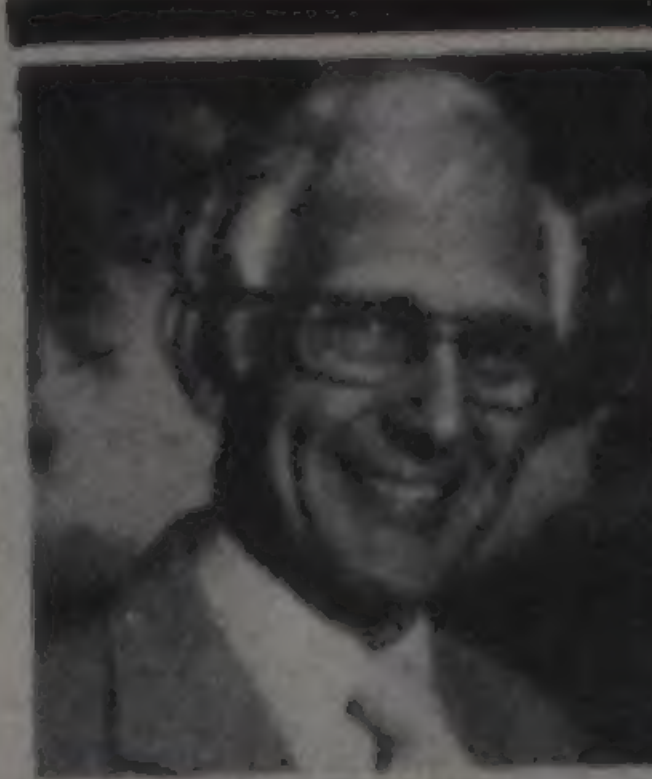
Mr. J.J. L. Vander Bruggen

Nymegen. He was married to Anna Singendonck.

In 1838 Vander Bruggen was appointed as chairman of the local school commission and, upon taking this task seriously, he realized that the public school system was lacking in positive christian principles. During this time Vander Bruggen underwent a renewal of faith through the influence of the *Reveil* movement which reached Nymegen. He began intensive Bible study and paid special attention to the discussion on the value and authority of the confessional church creeds — a question that was to cause division among the *Reveil* people, some emphasizing church renewal through adherence to the creeds, and others emphasizing renewal through the preaching, with less concern about formal theology.

It was the school issue which especially concerned Vander Bruggen, and he came to the conclusion that the best way to achieve positive christian education was through independent schools. With others he sought permission from city council to begin such a school. When permission was not granted, he appealed on the provincial level. After a few years of repeated use of his legal ability, Vander Bruggen and his friends achieved what was legally permitted according to the school legislation of 1806, but not easily permitted by "enlightened tolerance": an independent school.

The first independent christian school, free from state control,



William R. Rang

Skylights

With fear and trembling

The year was 1943, it was fall, and it was Sunday. I was on my way to church all by myself and I was early since I was to be the organist that afternoon.

Halfway between home and church the sirens started to wail. High above me allied bombers were on their way to Germany.

The Germans had ordered the citizenry to take shelter when the sirens howled, but I lacked any form of respect for German commands and just went on. At the corner of the street I walked smack into a German patrol. Half an hour later I was securely locked up in a room of one of the villas those gentleman had confiscated a few years earlier.

Fear and trembling!

At first I decided to wait and see, but all I could foresee was being shipped to Germany or wherever, and the idea did not appeal to me. Then I decided to escape. I might get caught, but I had been caught already, so that would put me only back where I was. Yes, I had to do something to get out.

I wasn't a hero or so, just a teenager who wanted his freedom. Thus I opened the window, crawled out, jumped down, ran through the backyard, over the fence, through another backyard, through a house, and I made it to church just on time.

But I had been scared! My fingers still trembled on the keyboard.

Now my bones are a bit stiffer and my muscles a bit less flexible, I look back and I muse. Yes, there is an equation here. Freedom in the spiritual sense of the word is the same as salvation. I'm free only when I have salvation.

Fear and trembling, that is what the apostle wrote about in Phil. 2:12. "Work out your salvation with fear and trembling." One does not hear that verse quoted much anymore in our present day and age although the world is full of fear and trembling, be it for different reasons.

I must work out my salvation, do something with it. Because, said the apostle, "God is at work in you, both to will and to work for his good pleasure."

Amen, yes, amen.

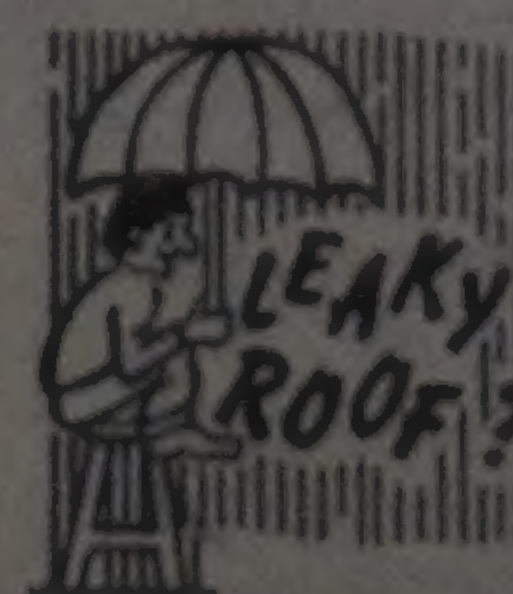
ruled by a school society formed by the parents, was opened in May, 1844, on the "Klokkenberg" in Nymegen. There were 190 pupils before the end of that year.

Vander Bruggen started publishing the "*Nymegen School-paper*" (*Nijmeegsch Schoolblad*) in which he discussed issues relating to school life and defended the character of the school over against critics. And indeed, the criticism included rich terminological fantasy: he was accused of being a "narrow-minded pietist," a "protestant Jesuit," an "orthodox hypocrite." Groen declared in parliament once that Vander Bruggen had "borne more contempt than any of us for the cause of christian education."

Other groups began applying for permission to begin

independent schools, but often without success. Where successful, it was usually through listening to advice from Vander Bruggen concerning the right procedure. Another project that he initiated was a Christian Normal School to train teachers for the "independent schools." He financed this by appealing to the *Reveil* circle of "Christian Friends" for donations.

During these years Vander Bruggen came to a different view of the relation of christianity to the state, than was held by Groen and most of the *Reveil* people. (Continued in the next two issues).



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Feature

Unemployment: problems and possibilities

Justin Cooper

Unemployment — here to stay?

One may speak of the problems involved in unemployment, and so I have in my title. However, to refer to unemployment itself as a problem is to suggest that it has a solution. And if any reality is beginning to press itself upon us, it is the fact that the unemployment which we are now experiencing is not merely a passing problem but rather more in the order of a tragic dilemma of no less than global proportions.

This becomes clear when we begin to look at some of the factors which have contributed to our current economic dislocation. To mention only some of the more important factors, one can point first of all to the rise in the cost of energy, made so sudden and steep by both the West's holding onto its economic advantage too long and the Arabs' attempt to regain lost ground too quickly. A second factor is the competition of better-made goods from other developed countries where labour is much less expensive. A third element is technological innovation which is eliminating jobs in certain areas without necessarily creating new ones in the same places or for the same people.

While there are many more factors that could be mentioned, this list is sufficient to illustrate the fact that what we are witnessing is unemployment which may be termed 'structural,' that is, due to large-scale or macro-economic realities which can not be altered by any one company or entrepreneur, and may even go beyond the control of a national government. Formulating a response to such realities is exceedingly difficult.

Since there are no easy answers for this situation, I do not intend to offer any solutions.

Rather, I would like to focus with you on the plight of those who are caught in such a malaise of structural unemployment and to explore how this affects them and how their situation can be addressed 'from the inside'. It is too easy to point to the need for structural change and thereby ignore the present problems. It is tempting to look to the government for a quick fix. However, even in the best of times, the wheels of structural change move slowly and that leaves us with the meantime. It is that 'meantime' to which I especially want to draw our attention in order to ask, "Does unemployment have any meaning? What is God's will for the unemployed?"

And so, perhaps somewhat paradoxically, I will attempt to develop a biblical perspective not on employment but on unemployment.

The psychological dimensions of unemployment

We will first of all look at the

psychological dimensions of unemployment. The first clue to the psychological turmoil which losing one's job brings on can be found in the structural character of such unemployment, to which I referred a moment ago.

Responsibility for unemployment, of this kind does not lie with the individual worker. He may be a top-performer on the job and yet the very job is gone — through no fault of his own, but rather as a consequence of one of the macro-forces I mentioned earlier.

This subjection to forces beyond one's control may initially shield a person from guilt and remorse, leaving him reeling and bewildered at being hit by some distant menace. However, this soon leads to anger and frustration at being helpless to alter a situation which one has simply not deserved and also at being unable to identify a target to blame. In many respects, unemployment is something like the death of a loved one. It is an unwanted separation brought about by forces beyond one's control, which gives rise to a process of grieving.

When you lose your job, you lose a part of yourself. Your occupation *occupies* you; it takes up your time and provides a way, an important way, in which you express and develop your gifts and abilities. Without it, there is a hole in your life, a piece missing.

If we pursue this thought further, then we see that our work, our employment, is related to our identity as a person. If any of us is asked, "What do you do for a living?" we generally reply, "I'm a plumber, a professor, or whatever." We don't say "I do plumbing."

To have this taken away results sooner or later in a sort of identity-crisis. "What good am I?" "I'm not doing what I'm supposed to." "I'm not worth anything." Feelings of inferiority set in, especially in the face of others who remain employed and of countless dead-ends and responses of 'no-help-wanted' in job-hunting.

Here attitudes also play a role. If work and earning income are valued, then their loss brings a deeper depression. The higher the value, the greater the fall.

Social dimensions of unemployment

Unemployment is not only difficult on a psychological level but also has adverse effects on a social level. To see this clearly, it is necessary to understand that people typically live their lives in a number of relationships. A person can be pictured like an octopus or a daisy, with a definite individuality which at the same time reaches out with tentacles or petals in several directions. These directions may include spouse, immediate family, extended family, friends, church, etc. And for the employed person, this list will also include the work place.

For some, the work place may function in a limited way as a personal social outlet; for most it is often a source of companionship if not friendship, which may extend beyond the shop or office.

In any case, a job is not just an occupation, a source of income. It is generally also a means of extending a person's social life-world. His or her horizons are stretched beyond the family pattern. Often this can have a positive effect, developing other sides of a person left untouched in the home, where roles are established and expectations are set.

Whether positive or trying, this stretching effect is usually removed when a job is lost. One's social life-world contracts. Unless relationships have grown deep, they will not continue outside the

the home at spouse and children. Normal patterns of interaction are upset when people are together more. Such 'forced' intimacy can be a time of growth together, but it can also lead to new sources of friction and irritation as faults which lay hidden come to light under unavoidably closer scrutiny.

The result is a mutually reinforcing negative spiral. Psychologically unemployment adds new burdens, while sociologically it removes certain social resources for dealing with them and puts greater pressure on the remaining ones.

missionary but rather has been understood to apply to occupations outside the church. Vocation, for us, does not apply only to narrowly religious vocations but to any responsible occupation which has its place as part of the cultural mandate.

This vision has greatly ennobled the meaning of work. However, it has also closely identified 'calling' with one's occupation, one's job. In this connection, what must be asked is, 'what then happens to a person when he or she becomes unemployed?'

The implication would seem to be that such a person has lost his or her calling, or at least is unable to carry it out.

Towards a new strategy

The Honourable Lloyd Axworthy

But the issue facing us today is not just of a short-term nature. The recession has battered Canada, but it has also brought home to us in a dramatic fashion the fact that our work world is going through major change. Foresight is essential for the world as in a state of flux.

We are even now undergoing major alterations in the way we work in Canada, both in the supply of workers and in job demands ...

To attain full employment, however, each and every Canadian must embrace new attitudes and ideas. We must accept the fact that the concept of work is in for inexorable change. The transition to the new information society means some industries may decline and communities and regions may suffer. We must confront squarely the issue of job security and the protection of workers in a time of industrial change. We may see a restructuring of work as current skills are devalued and new ones are created. Canadian workers may have to face the fact that they may have to retrain and relearn many times in their working lives ...

The true ethical question for all of us is how we collectively are to manage the transition into the new way of work. That is not the responsibility of government alone. Our adjustment to changing times demands the support of the provinces, unions, industry and educational institutions. We must be prepared to give up old confrontationist stances in favour of new partnerships and working arrangements. We know from our experience with training and work sharing agreements that such partnerships can work.

But the new challenges also require that all Canadians make a fundamental choice: do we embrace old ideas, fearful of change, or do we cast aside philosophies that have outlived their time? Only if we adopt new attitudes towards work and learning can we successfully cope with uncertainty. Only then can we forge the policies and approaches that will enable all Canadians to live productive and meaningful lives.

These are quotes from an address by the Minister of Employment and Immigration to hearings sponsored by the Archdiocese of Toronto on Ethical Reflections on the Economic Crisis, June 17, 1983.

familiar setting of the shop or office.

And so an opportunity for human contact is removed; one of those tentacles is severed, and precisely at a time when, psychologically, this supportive interaction could be of such great benefit. This loss of relationships is especially hard on those whose life revolves almost solely around work and family. For most employed people, these are bound to be major social arenas simply because the majority of one's time is spent with these two dimensions of life. However, if work and family are the only two poles on which one's life is hung, the effect of losing a job can be devastating. With one pole removed, that life is left flapping like a flag in the wind.

Such social contraction can also put more pressure on the marriage and family. With other outlets cut off, the frustration of unemployment may be vented in

Our motion hinders

How are we as Christians to respond to such brokenness? Or, to be more concrete, how *have* we responded to it? I'm sure that by now unemployment is more than an abstraction to people in Chatham, Ontario. It has probably taken on flesh and blood even in a relatively middle-class group.

If we reflect first on the psychological aspects of unemployment, a concern that must be brought forward is that Christians, especially those of Reformed persuasion, because of their high view of employment, look upon unemployment in a manner which can only add to the burden of the unemployed.

We have a strong notion of the Kingdom of God, the Lordship of Jesus Christ over all areas of life. The notion of 'calling' is not restricted to a minister and

Our notion helps

If we turn from the psychological to the social dimension, a somewhat different picture emerges. If the Reformed view of calling has certain negative features on a psychological level, the sociological consequences of its emphasis on the cultural mandate must be assessed more positively. The result of a consistent outworking of the Reformed vision of communal Christian obedience in the various dimensions of life is a complex network of social relationships, associations and institutions. In addition to family and workplace, there is first of all the church as local congregation, together with its assortment of societies and groups. However, beyond this one finds labour associations, political associations, schools and school societies, mental health associations, senior citizen homes and so forth.

The social life world of one who belongs to and participates in such variety of associations is more differentiated; it involves multiple identities and arenas of social contact. There are many tentacles stretching in different directions. In such a situation, if the employment tentacle is removed, the result is less dramatic and drastic. Other links still remain as a kind of insulation against the shock of unemployment and perhaps also as potential sources of psychological support. This is especially true if such associations involve relationships that are close enough to afford a means of sharing and emotional support. In this way such a web of relationships can act like a safety net.

But even with groups or associations of a less intimate or more functional character, involvement continues to provide an outlet for the unemployed person, a source of human contact which can be beneficial, especially if the group meets often.

Think, for example, of a cadet counsellor who becomes unemployed. He continues to participate in the weekly meetings, to enjoy contact with his charges and to feel a sense of satisfaction at contributing to the group. The weekly worship services at church also function in this way — an occasion, a reason to be out, a context in which to interact.

Continued on page 15 ...

Dr. Justin Cooper is teacher of Political Science at Redeemer College, Hamilton, Ont. The text of this article is from a speech given at a CLAC meeting in Chatham, Ontario.

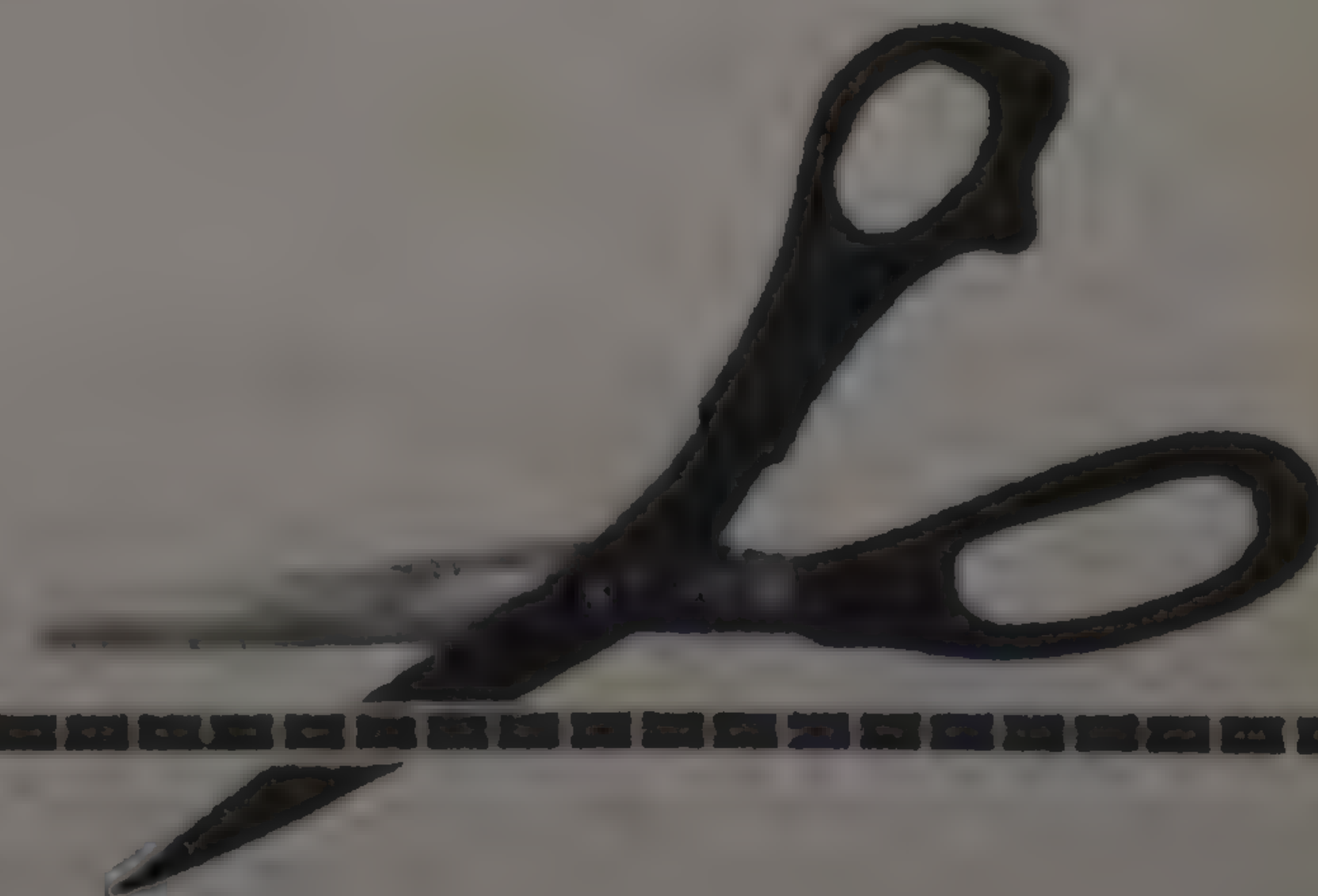
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Feature

World Council of Churches Assembly

Last week, Calvinist Contact carried several reports about the Vancouver Assembly of the World Council of Churches. The following articles complete the series. The purpose of these articles is not to evaluate the WCC in its ongoing work. Again, the writer does not presume to answer the question whether or not non-member churches should join the WCC. That would require monitoring all the work of the Council from week to week.

All of us tried to learn how the different member churches and observers view and use the 18-day assembly. The major reports adopted by the Vancouver meeting, or referred by it to the churches are very important: these reports and resolutions are the expression of the Assembly. And the Assembly is the broadest legislative body of the Council. Therefore, what the Assembly has decided is the official position of the Council.

The seven full-time Christian Reformed observers to the Vancouver meetings hope to publish a joint report in December. The reader will be informed how s[he] may order a copy.

A.G. Van Eek

Several things stand out as Assembly issues —

In A.D. 1983, throughout the world, the impact of political actions on the communities, personal safety and family life of the vast majority of people is very

hurtful and disruptive. These representatives at the Assembly spoke passionately about their yearning for opportunities to base life on their faith in Jesus Christ as THE LIFE of the world.

Reformed Christians dare not dismiss these testimonies of fellow Christians by saying that the church must keep out of

politics. The Christians in persecution reminded us of the more reformed confession that life is religion, and that to all human life there is a political side to which the Church must also speak God's Word. That political side of life loomed large in the input and output of the Vancouver meetings.

Three issues dominated our thinking:

1. the impact of *hunger* in the world, and how the christian churches can help,
2. the spreading violation of basic justice and of human dignity,
3. the present fear and future destruction inherent in the accelerating idolatry of militarism and nuclear arms build-up.

The Assembly grappled with the meaning and working out of the uniting faith in Jesus Christ. He was affirmed as the One in whom we receive life as a gift of God —, with enough daily bread, in the bond of God's peaceable Kingdom. He was affirmed as the Risen Lord in whom his church can confront and overcome death. He was worshipped as the One in whom

the world's needy may receive life in its fulness.

Two glaring needs were etched in my mind:

1. The channeling of Christians' gifts into proclamation of Christ's Kingdom, through evangelism and social action.
2. The world-wide information gathering and analysis of events through a network of christian journalism.

May we overcome the fear to face the realities of the powers of darkness with the faith that Jesus Christ is the Life of the World.

Rev. Arie Van Eek is the Executive Secretary of the Council of Christian Reformed Churches in Canada. Besides being an observer for his organization he also represented Calvinist Contact as reporter.

Program to combat racism

The Indian people in North America; the blacks in Angola, Namibia and South Africa; the Armenians in Turkey; the Palestinians on the Jordan's West Bank have one common need: that they be recognized by authorities over them as creatures of God, made in His image, with the same basic rights and calling in life as all God's creatures. Because for a long-time they have been treated as less worthy of the grace of life, they look to Christians not suffering under their own affliction to support them in their struggles toward a more just and participatory society.

Over the years since Hitler's racism, the place of organizations, industry, financial powers, governments and churches has come to be seen more clearly. Some have helped the racist oppression to grow. The broadest representative agency of Christian Churches decided in Uppsala, 1969, that the calling of member churches was to move beyond prayer and moral support to become agents for the radical reconstruction of society.

The Council set up the special fund for the Program to Combat Racism. Voluntary contributions are received beyond the WCC annual budget contributions from sympathetic member churches. The special fund is equal to about five percent of the Council's regular budget.

Many more applications are received than are approved. Among the conditions for some financial support, the most important one is that the fund is only for organizations dedicated to work for change in the distribution of power by *non-violent* means. In the cause of combatting racism, the money may be used for education, agriculture, health, legal aid, and refugees. No grants are awarded until after screening of the applicant organization through local, regional and national churches. But once a one-time grant is awarded, the WCC does not police the organization to determine if it sticks to its own declared policies of non-violence.

The resistance movements in several countries bear a strong resemblance to the resistance offered to Nazism in defence of Jewish people some forty years ago. The program staff has to be sensitive to the fact that whatever the WCC says and does for the suffering people creates the risk of greater danger for them. They had supplied the information, applied for the help and they instill the fear of God's wrath in the evil doers! Is it any wonder that they strike back? The repeated feed-back to the assembly was unmistakable: You cannot

solve our problems — but you encourage us when you listen to us, pray for us, speak for us and supply some of our greatest needs! In one word: Solidarity-in-Christ works! He is the life of the world.

A footnote to Program to Combat Racism — The World Council Assembly paid disappointingly little attention to its largest

program in response to racism. That program is for refugees and world relief. It has been the largest and most widely supported program of Christian churches in and outside of the WCC. Even the premiere of the film "Sanctuary" was attended by very few delegates.



Worship at the Sixth Assembly

A tent for worship — because our God is on the move — and so must his people be. The tent was at the heart of the Assembly — three times daily we could worship there.

The cafeteria was nearly empty by 8 a.m. A block away, the tent had nearly filled up ten minutes later — it happened each day again. Why?

The familiar things in worship were there, but they turned out to be new in each part. Assisted by choir and several song leaders, we learned new songs in a dozen languages. Simple prayers sharply focussed, some sung or spoken by us all, punctuated the fast-moving liturgy. A few terse words stood out sharply. — Especially those words of Jesus "I AM." They tied our lives to Him afresh each morning.

Each service of prayer moved from adoration to repentance, to intercession, and climaxed in praise — Singing the new songs of salvation as we left, we then walked into another day of work. Life was like that! P.S. Few reports noted this worshipful setting of the Assembly. Is that because newgatherers were not there — preferring instead to be in the press-room?

The central committee of the WCC

For the seven years until the seventh general assembly meets, the committee and staff of the WCC will be responsible for working out the decisions made by the Vancouver assembly. They will do their work under the scrutiny and direction of the Central Committee. This 145-member body meets once a year in Geneva. Reflecting a balance of regional and denominational representatives its membership is apportioned the following percentage of seats:

- Anglican 10%
- Baptist 5%
- Lutheran 13%
- Methodist 10%
- Orthodox 25%
- Reformed 20%
- United 10%
- Other 7%

Western European and American churches have pushed most persistently for a greater number of non-ordained delegates (41%), women (26%) and youth (to age 30: 12%).

The Chinese churches are not represented. The Roman Catholic churches are not members. However, as member to some 20 national councils of churches, they exercise interchurch relationships in these several countries. The Orthodox churches (from Egypt, Greece, Rumania, the U.S.A., the Middle East, Yugoslavia, Russia, etc.) have the weight of history on their side. All the other churches have only a short life, for the most part strongly influenced by the history of Western European and American missions, church divisions and theology. The United Churches have embraced some Reformed denominations.

The Reformed representation is large in number. But, this should be noted with care: Most of these churches have not been touched by the keystones of our understanding of Reformed-ness. I mention, for example, our cherished beliefs in the normativity of the Bible, the sovereignty of God and the Lordship of Jesus Christ, the Kingdom of God, the unique place of the Church, and the office of all believers; particularly as we have translated these into the communal action of christian education, writing, journalism, labour, and political action.

Even sadder for many of us: On the basis of who's who on the Central Committee of the WCC, Calvinists will argue opposite conclusions. Some will say: "We should be there!" Others, "We don't belong there." Is it possible that we have to think again how the Lord uses His Word? After all, to that question, the Kuyperians recovered the Bible's own answer!

Report on four more issues

In the last week's issue, accredited visitors reported on four issues addressed by the Sixth Assembly. The following paragraphs offer a digest of the four remaining issues.

Moving towards participation (Issue 3)

As his one body, the Church of Jesus Christ strives to engage its members fully in its communal life. Its progress is hindered by illiteracy, low levels of education, hunger, unjust power structures, which dominate by economic, political and religious means, fear and suspicion, and discrimination in terms of race, sex and religion.

The issue-group gave many recommendations for member churches to assist in the development of the gifts of their members and the growth of the churches. The stages of growth and the political circumstances of the regions differ so widely that many recommendations ring typically western and protestant. Special groups whose gifts can be used more fully include unordained members, women, the aging, young people, children and people with disabilities.

More will be done to develop leadership skills among youth in 1985, since that is the International Youth Year.

Healing and sharing life in community (Issue 4)

Basic to the fellowship of Christ's one Church is the sharing of God Himself as Father, Son and Holy Spirit. In the fullness of time Christ emptied Himself, to offer Himself in the diaconia of healing and sharing the totality of life and relationships in "holistic approach." The stress here was on the need for a theology for the stewardship of material resources by the churches, and on the participation of the Church in the total and global ministry of Christ.

Amid changing roles parental respon-

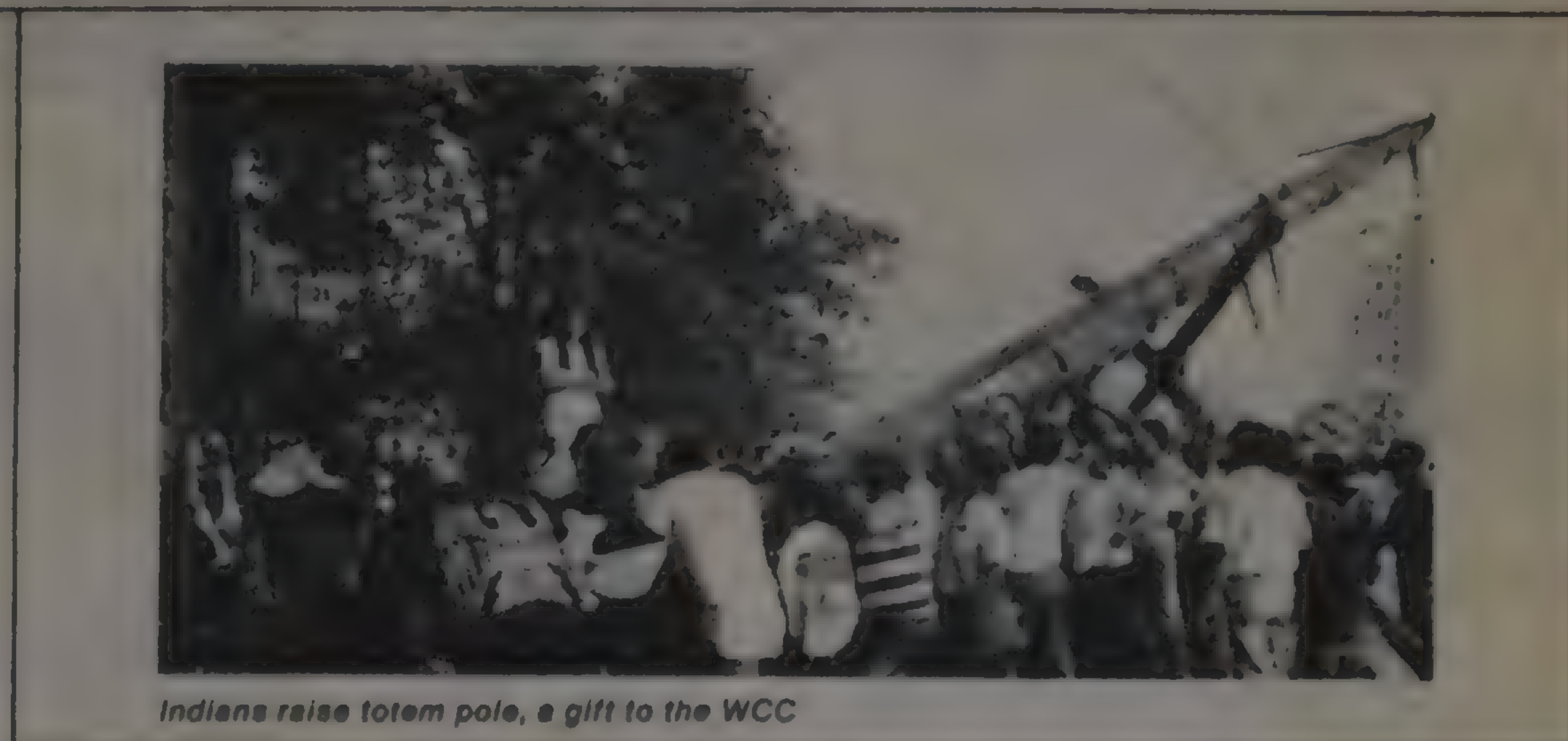
sibility for nurturing of children was stressed — The churches were also called to speak out to their members in regard to exploitation in the work place. The assembly asked the churches to "examine for themselves" and "give guidance in the difficult questions of personal christian lifestyle."

I dream of the wider dissemination of the valuable reformed educational materials now already used in more churches in North America than in the total of the Christian Reformed Churches. Remember, because they have not the means, and do not know about our Scriptural "catechism" materials, many of these churches will not be able to benefit from our excellent resources! Only we can change that.

Confronting threats to peace and survival (Issue 5)

Throughout the eighteen days, both within and around the Sixth Assembly sessions, the hideous idolatry of militarism was exposed for what it is: a false trust in a god that cannot save what is not ours to keep — making irrelevant the professed faith in Christ as Lord.

"A peace based on racism, sexism, domination, greed and militarism cannot be what Christians seek" — for "there is no peace without justice." Thus, torture, disappearances, murder and genocide expose the doublemindedness of those who justify these evils as necessary short-term means to a lasting peace. Instead: justice and compassion are fundamental elements to peace. They are not won by reliance on technology, on the multinational arms trade, or on the placement of national interest, and leaning on a doctrine of



Indians raise totem pole, a gift to the WCC

deterrence that is never achieved.

Nuclear deterrence was rejected as a moral evil: it justifies the making of nuclear weapons. "It relies on the credibility of the intention to use nuclear weapons." That is to say: The use of "deterrence" wants the potential aggressor to believe that he will use the weapon (which he may never use, because of its enormous power to kill). He relies on domination by instilling fear.

The final document makes no mention of the neutron bomb, laser technology and militarization of space. It does explain the present impact on the people of poorer nations, whose governments use military might to buttress an unjust order; and in the process incur huge debts. It is for that goal that the churches, members of the WCC are striving. Therefore, the report referred to the churches "supports a mutual and verifiable freeze on the development, testing, production and deployment of nuclear weapons and delivery vehicles."

The WCC wishes to continue its dialogue with scientists and technologists.

"Humanity has to recognize the two poles around which life develops and evolves — the Creator and the Creation. The attempt to ignore one of the poles has disastrous consequences."

Learning in community (Issue 7)

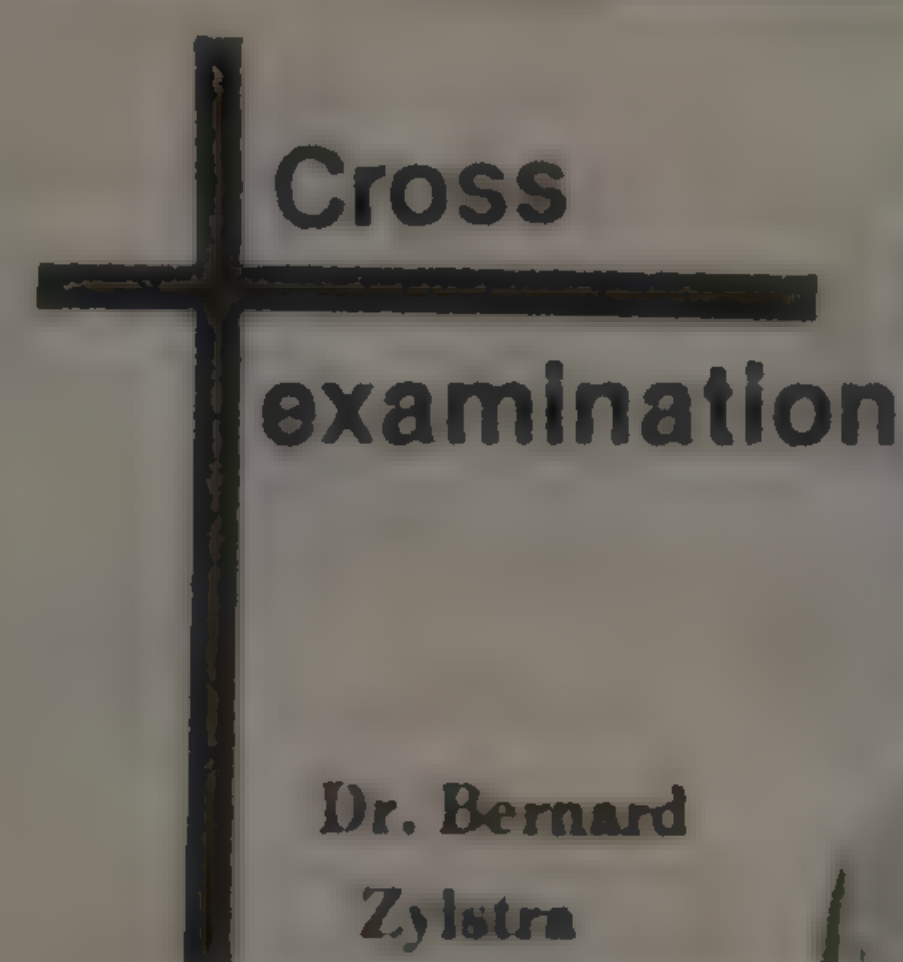
In this age, as in none before it, mankind

has received the power to determine what kind of community it wants today and tomorrow. Only in Christ, who is the life of the world, can we discover and employ the goals, methods and institutions for learning that liberating reality. This group, however, fell short of grasping the wisdom of God in covenanting with his people.

It placed central to the life of the church its worship. It places high emphasis on formal education as a combination of concern for persons and truth and skills. It stressed the context to which theology ought to address God's Word. It saw development education (or better: education for justice and peace) as education which makes belief-worthy our faith in Jesus as the Christ. This "development" can occur only as the peoples of North and South, and East and West engage each other in intensive listening and responding.

On the one hand a strong emphasis came through which encouraged trust in the reliability of the Bible, and its confidence in the built-in power of Scripture to draw people and churches together. On the other hand, the report of this issue group did not face the problem of godless basic ideologies, as materialism and self-realization. Is it not in the indoctrination of child and youth that the prince of this age slays his millions?

The World Council in Vancouver



Dr. Philip Potter is General Secretary of the World Council of Churches. In his Vancouver report to the nine hundred delegates from over three hundred churches embracing half of Christendom he made this statement about the People of God in the Old Testament:

The drama of Israel was that again and again they lost their loyalty to the founder of the house (of Israel) and accommodated themselves to the ethical and spiritual attitudes of the surrounding houses or cultures.

What troubled Dr. Potter about Israel troubles me about the World Council: its accommodation to the spiritual and ethical attitudes of our time. I will try to illustrate this with reference to the official reports that were adopted by the WCC at its Sixth Assembly held in Vancouver from July 24 to August 10.

Since the WCC was founded in 1948, it has struggled constantly with two problems — the uniqueness of the Gospel and the relation between church and world. In one way or another, whatever was said and done in Vancouver dealt with these problems. "Peace and justice, on the one hand, baptism, eucharist and ministry, on the other, have claimed our attention. They belong together." This is correct. Ultimately, there is no tension in the biblical mandate between evangelism and social action. If we are to understand the WCC, we must grasp how it brings these

two together. In the important report, "Witnessing in a Divided World," there is an awareness of a problem here.

We live as people and as Christians in a religious and ideologically pluralistic world ... In such situations witness cannot be a one-way process: "from us to them." We no longer live in that kind of world. We are all human beings caught up in a search for reality and fulfillment, seeking to be understood and to understand and thus discover meaning for living. Of all the things we do as Christians, witnessing among peoples of living faiths and ideologies causes the most difficulty and confusion.

How is this difficulty resolved?

By a proper understanding of the heart of the Gospel: "We witness to the uniqueness of the birth, life, death and resurrection of Jesus and precisely because of that we recognize and affirm the presence of God in the religious experience of other faiths." (Emphasis mine) What can this possibly mean — the uniqueness of Jesus and the universal presence of God? It means this: Since God is Triune, He is a "community of sharing." In Christ, God shares Himself with us. Christ did not die on the cross to redeem us from sin but to share himself with us. The Church, as the Body of Christ, is also a community of sharing. And wherever we find sharing in the relations between human beings, there we find the presence of God.

Thus the WCC's understanding of the very nature of God and the meaning of the cross lie at the basis of its social action emphasis on peace and justice. In all of the official statements of the Council, there is very little about sin against the commandments of God, nor about unbelief in His revelation. But there is a great deal about injustice, as expressed in poverty, sexism, racism, economic domination and militarism. This focus on injustice is deliberate because its presence violates the "sharing" essence of the christian faith. Here, the agenda of the world becomes the agenda of the Church.

There will never be a time when the world, with all its political, social and economic issues, ceases to be the agenda of the Church. At the same time, the Church can go out to the edges of society, not fearful of being distorted or confused by the world's agenda, but confident and capable of recognizing that God is already there.

How then does the Church know when it must respond to the world's agenda? When it hears the voice of the needy, the oppressed, the weak. This is the meaning of Jesus' proclamation about children: Theirs is the Kingdom of God. "Their very vulnerability and powerlessness demand that we so speak for them and stand with them, that we use their needs and situations, as a yardstick for our churches' thinking, programmes and priorities." (Emphasis mine) Needs become norms. The churches must identify with the poor. "The Spirit is among struggling people."

Dr. Philip Potter used the image of a house in describing the World Council of Churches. He himself asked the question: Is it a house built on a rock, or built upon sand? I find a lot of sand in the official documents issued in Vancouver.

During the meetings of the WCC, I listened to nearly every TV program, I read every news report dealing with speeches and reports delivered at its sessions. Hardly a day passed when I didn't ask myself: "Why is practically everything that comes from the WCC of leftist and activist orientation?" After a more careful study of the official documents the answer became clear. This leftist, activist and "horizontalist" orientation is not something added to the theological stance of the WCC. It is built right into its theology of the nature of God and the meaning of the cross of Christ. The WCC has indeed accommodated itself to the ethical and spiritual attitudes of its surrounding cultures!

Dr. Zylstra, President of the Institute for Christian Studies, has on weekly column "Cross examination" will review current events.



FOR KIDS ONLY





ENJOY

The day my cat was gone

K.A. Vanderluis

I don't usually cry all that much. But when I do, it's for good reason, and it usually hurts a lot inside too, when I cry that is. My dad says it's because I'm "tough". My mom says it's because "I don't know better yet." I say it's because I don't like to cry or feel bad.

You may wonder why I'm talking about crying and feeling sad, well, I'll tell you. When I woke up the other morning and looked out of my bedroom window (whenever I wake up, my cat is always waiting for me below my window, outside), all I could see were some footprints in the flowerbed. No cat. Not even a whisper of hair did he leave behind. That's when I felt bad and I began to wonder and worry where he was.

As I said before, I don't like to feel bad so I told mom that I would have breakfast after I had found my cat. "Cat or no cat," she said, "you can look for him after you have something in your empty little stomach." So I ate, not much, but I ate and I felt a little better afterwards.

There wasn't much time between breakfast and school so I would have to hurry and find my cat. After all, he couldn't be wandering around all day while I sat comfortably in school. First I checked all the window sills. No cat.

They like to sit in windows you know, that way they can see everything outside and everything inside, while the sun warms their soft fur. Those are the two things cats like the most, warmth and a place where they see all around because they're nosy and curious.

Then I checked in all the nooks and crannies around our house and garage. He wasn't on the shelf in the garage, and he wasn't underneath the front porch neither. Just then, my mom called out for me to start walking to school. She said she would look for my cat while I was gone and that I should look for him on the way to school. I did, but there was no sign of him.

During the day my teacher kept asking me if I felt sick or if I wanted to go to the washroom for a drink or something. I said I wasn't feeling that good and to my surprise she let me go home extra early before everyone else. I think she knew that my cat was missing. Now I had lots of time to look for my cat before it got dark.

All the way home I searched for my brown, fuzzy haired cat. There were black ones, white ones, small ones, big ones, fluffy cats, skinny cats, pretty cats and ugly cats. Some even looked like my cat. I even picked one up that I thought for sure was mine, but its tongue was the wrong colour.

All the while that I was walking home I was imagining my mom coming out to greet me and tell me that my cat was home and safe in his favourite box by the door. That's how I knew right away that something was wrong. My mom was waiting for me alright, but she wasn't happy and I didn't like the tears in her eyes (I never liked tears much either, they stung).

My mom didn't say much at first, she just took my hand and guided me to the space between our neighbour's house and the garage. Right before we squeezed into the space mom said, "your cat was hit by a car last night Katy, he must have crawled here to get out of everyone's way, and to-- and to--." She couldn't finish what she was saying because she started to cry.

I didn't, I hated crying. But when I crawled in to see my cat, I started crying too. I didn't care if it hurt or not, my cat deserved to be cried for. I wasn't crying for me though, it was for my cat. It must have hurt so badly, he must have cried too, crawling all the way from the street. He looked so sad and so far away. And I cried because I knew he would never wake up again to greet me at my window each morning, he loved to greet me. No more swishing of his tail, no more purring, no more basking in the sun. I wanted to tell him I was so sorry but he was cold, I touched him to make sure he was dead.

We buried him that same afternoon, me, my mom, and my dad. The sun was making everything orange and spooky looking by the time my dad got home that day, and I told him the whole story. He let me dig the hole, and then I placed my cat into it. Nobody cried then, but I didn't have the heart to throw all of that dirt back onto my cat. So my father did. Then he cried.

It's been a long time now since my cat died. Every morning I still look out of my window. His footprints are not there any more. I guess it's just a habit. My mom helped me plant some marigolds where we buried him, I try to tell her that the marigolds are the same colour as my cat was but she says they're not. She's probably right.

And now when I go to school I sometimes think that my cat is following me, or I see him scurry around corners and up trees. When I look close though, it's not my cat at all. I think it will be a long time before I forget about my cat.



LEARN

Scoreboard

Walfried Goossen

Johan Cruyff, the Dutch soccer star, is near the end of his career, but he is still one of the best players in the world. Born in Amsterdam on April 25, 1947, he has played for Amsterdam Ajax

as well as the Dutch national team.

In 1979 he came to North America to play for the Los Angeles Aztecs. In 1980 he played for the Washington Diplomats. He was injured most of 1981. In 1982 he went to Spain and then back to Amsterdam.

Players from overseas have helped make soccer popular in N.A. Many people have moved here from overseas, which has helped our soccer.

Less than 20 years ago it was played in Canada mostly by amateurs in small parks and in front of small crowds.

No matter how small the stadium, the official field is always 120 yards by 80 yards or 190 metres by 73 metres. A line at the center divides it from side to side. In the center of a big circle at mid-field face-offs are taken

after each goal and at the start of each 45 minute half.

To score a team must put the ball in the other team's goal. Each team has forwards, mid-fielders, guards and a goalie. They can use all of their body except their hands. Goalies can use hands also.

Size isn't important. A small, quick player has as much chance as a bigger, stronger player. Cruyff is only five feet and eight inches tall and weighs 150 pounds.

While Holland has not yet won the World Cup it has reached the finals twice.

The music maker



DO

Across

- 1 type of woodwind instrument
- 5 two metal disks clashed together
- 6 3 cornered metal instrument struck with metal stick
- 8 brass instrument used by armies
- 10 low woodwind instrument played with a reed
- 11 brass instrument with a slide
- 13 brass instrument often used to announce things
- 14 progression of notes
- 19 musical sound of note
- 20 another word for mouth organ
- 21 sixth note on the scale
- 22 group of notes played at the same time
- 23 fifth note on the scale
- 24 seventh note on the scale
- 25 written sign for a tone

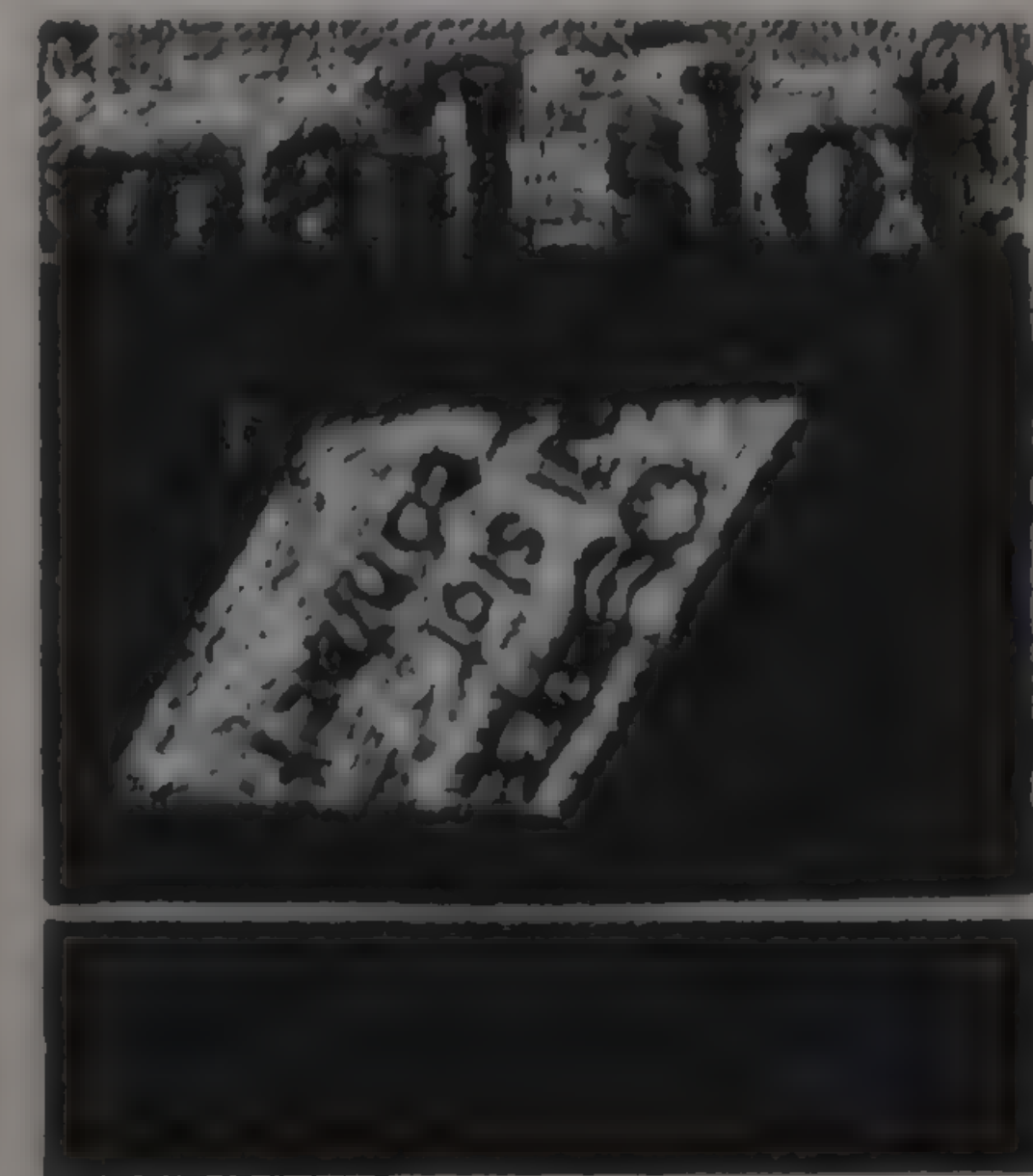
Down

- 1 a measured time of no note
- 2 second note on the scale



- 3 fourth note on the scale
- 4 keyboard instrument
- 5 large bowed four-stringed instrument
- 7 popular folk instrument
- 9 metal disk struck with hammer
- 10 drama in which most characters sing
- 12 part of song that recurs at end of

- 13 large brass instrument
- 15 performance of music
- 16 lines and spaces on which notes are written
- 17 musical piece performed alone
- 18 bowed instrument held under chin
- 20 David's favourite instrument



Hey kids,

How were the holidays? Did you visit relatives or go camping? Or were you working for a living?

In the past year we have published several items sent in by other kids. Do you remember the exciting story about a seashell by budding youth author James

Geuzebroek from Unionville, Ontario? His grandfather gave him a shell and told him to write something about it.

Getting contributions like these is very exciting for us because it tells us that kids are interested in doing other things besides just watching television.

Let us know about your holidays. Maybe we can publish something from your hand in the future.

And if you have any questions or comments, just write to the slot, okay?

Make sure your letter or contribution is neatly written or typed, and keep the length down to 100 or 200 words. Include a picture of yourself or of the activity. State your age and place where you live. Address all mail to "For Kids Only," Calvinist

Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

The Slot
Children's Page Committee: Doro Bakker, John Nieboer, Irene Payne, Sylvan Payne, Nel Van Geest, Alice VanhetVeld and Bert Witvoet.

Across
1 recorder, 5 cymbal, 6 triangle, 8 bugle, 10 oboe, 11 trombone, 13 trumpet, 14 horn, 19 horn, 20 harmonica, 21 tin, 22 chord, 23 so, 24 ti, 25 note

Down
1 rest, 2 re, 3 fa, 4 piano, 5 cello, 7 guitar, 9 gong, 10 opera, 12 refrain, 13 tuba, 15 concert, 16 staff, 17 solo, 18 violin, 20

Unemployment problems and possibilities — continued

A new vision

This reality of a differentiated social life-world, nurtured by a Reformed vision, is, I would suggest to you, an important source of possibilities for maintaining or regaining a sense of contribution and of self-worth which has been diminished or taken away by the loss of a job. However, given our close identification of 'calling' with occupations, we really work at cross-purposes.

Therefore, in order to open up this potential, it is necessary to redirect our notion of 'calling'. Instead of identifying calling so closely with occupation, we must return to the biblical idea of calling as the call to discipleship, the call to obedient service. When Paul in I Corinthians 7:20 says "Everyone should remain in the

Imagine putting the unemployed to work on projects in our churches and schools!

Financial considerations

Of course, you say, "Who's going to pay for it?" Such associations usually have financial problems of their own, and people aren't going to work for nothing.

First of all, I wouldn't rule out the possibility that some people may pursue such service for the human contact and sense of purpose it brings — especially Christians out of a sense of obedience to calling. Secondly, we should not conclude that people would have to donate their efforts. If the government recognizes that such service is socially good and necessary, it could easily be funded by

little orbit of associations in the direction of compassion for the unemployed. Nor are such proposals impractical or far-fetched as you might think. In the face of sustained high levels of unemployment, the federal and provincial governments are already in the process of handing out over 816 million dollars worth of make-work money in a variety of job-creation programs. If you look over the various programs, you will see that they include schemes like the federal government's Canada Community Service Program (CCSP) which helps women, youths, natives and the physically handicapped find work; and the federal-provincial NEED Program (New Employment Expansion and Development) to provide jobs for those who have exhausted their unemployment benefits. Now I don't know the particulars of either program. But what I find noteworthy is the fact that in both programs non-profit organizations are included as potential sponsors.

A challenge

I want to challenge you to begin thinking of the possibility and even of the necessity of recognizing and honouring the calling of the unemployed; and further to move toward putting this into practice both individually, in a new sensitivity and changed attitudes toward any unemployed people you know and meet, and also communally, in exploring the possibilities of opening opportunities for service in institutions of the Christian and non-Christian community. If you are already busy at it, I say "Praise the Lord." May God bless you as you seek to be faithful in coming to grips with the brokenness of unemployment.

"... a biblical perspective not on employment but on unemployment."

state (or station) in which he was called," we see that it is not the station, the occupation, which is the calling. Rather, the calling is God's call to repentance, faith, and obedient living which must then be carried out in all areas of life, including one's occupation.

This is the biblical vision of calling as service. And the 'good news' of such a biblical vision in times of unemployment is precisely that you don't have to be employed in order to be working at your calling. Your calling of obedient service is to be carried out in an occupation, but this calling does not cease if employment stops.

New avenues of service

However, the real strength of a vision of obedient service is that it complements and plugs into the reality of a differentiated social life-world, opening up not only new meaning for the unemployed, but also new avenues of service.

What I have in mind when I refer to new avenues of service for the unemployed is taking that reality of a plurality of relationships and associations, which already provides a context for informal service, and extending its possibilities for the unemployed as a source of opportunities to be useful, to be occupied. Specifically, I am thinking of the various voluntary associations which we have developed in the Reformed community and which also exist in society at large. These associations are non-profit ventures which depend on a combination of paid and volunteer help in order to provide their service. Examples range from Meals On Wheels to Christian schools to senior citizen's homes to churches.

The question I would put to you is: Why not find ways in these institutions to let the unemployed be of service, to put them to work? Is this not a valid application of the Biblical idea of calling as service to the broken situation of the structurally unemployed?

integrating it with unemployment benefits. All that is required to make this possible is a change in the unemployment regulations requiring people to be looking for work. Certification of time spent helping in an approved non-profit institution should also serve to qualify one for unemployment benefits.

A second and stronger measure would be to reward such a contribution to society by paying slightly higher unemployment benefits to those who take on such service in non-profit organizations. A third alternative would be to allow those who, through long-term unemployment, have exhausted their benefits, to qualify for continued payments by working on temporary projects sponsored by non-profit associations AS WELL AS BY BUSINESS AND INDUSTRY.

This approach could be applied in society at large, it seems to me, and would also stretch our own

Ben Vanderzande

Each week at "The Meeting Place" (a drop-in centre for the unemployed) we hold group sessions to try to deal with the emotional and spiritual needs of the unemployed who come.

The counselling group yesterday has left me shaken to the core. A day later I can relive that hour and a half by the minute. After a night of little sleep, morning seems like lead in my shoes.

Yesterday there were nine people. As each shared his life history in a few minutes, the stories were like hammering body blows. For three of them an attempted suicide was their "bottom." There was anger about employers not hiring epileptics or ex-psychiatric patients. Some were frustrated because all of their re-training programs had not provided one

job. A young couple, Lorraine and Tom, who had already lost one child out of wedlock, were holding onto each other physically and emotionally as their only hope. They knew it was a crutch but it was all they had.

What a group. What could I say? How could they help each other? One passage flashed through my mind as I sat with my friends: "Yet Thou hast made him (man) little less than God, and dost crown him with glory and honour."

Towards the end of the hour the tough part started. One woman, Caroline, who had been mistreated most of her life and had tried suicide testified to the hope she now has. She believes the only reason she made it this far is because, "there's a God up there and I believe in Him."

To hear the stories of recovery from the midst of hurt is to hear

praise to God for the way he made these people. What resilience! What courage! What grace! Caroline summed it all up when she said, "I've got no money, I've got no family, I've got no job, I've got epilepsy — but I've got hope. I know there is a hopeful tomorrow."

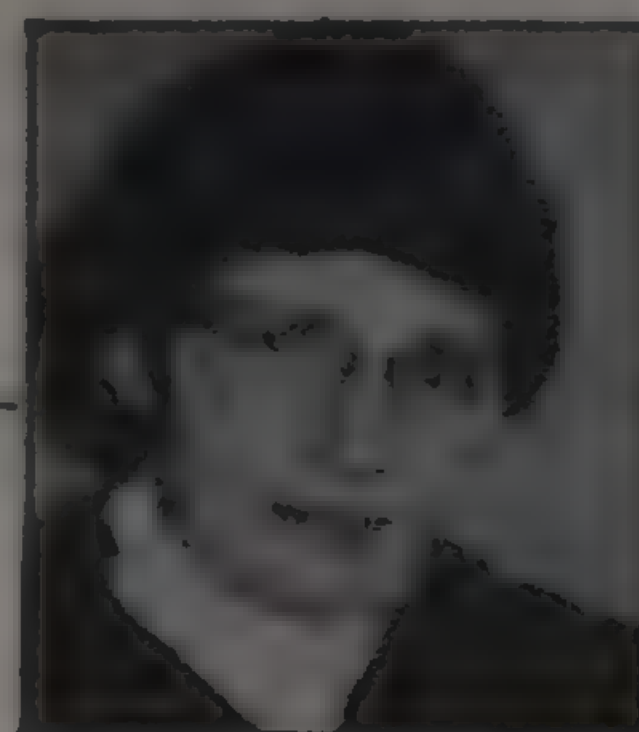
By the end of the session, I had matched her up with Lorraine. And as I sat talking with Tom privately, I could hear Caroline telling Lorraine to be hopeful and come over anytime she wished.

As I walked out of the door and reflected about my experience, Proverbs 29:7 came to mind. "A righteous man knows the rights of the poor, a wicked man does not understand such knowledge." These are the poor of our community. Several have not had more than an occasional job for years.

But what are their rights?

small talk ...

Alice Los



The best isn't always the biggest

I like to eat at Danny's Diner. Or at Pete's Place or Johnny's Cafeteria. It's where the local folks gather. It's also where four or five of the locals find a job. It's where they greet you as a stranger but fish for your identity. They like you to feel at home and they want you to come back. Therefore, they keep the place clean and serve good food. The boss, be it Danny or Pete or Johnny, is clearly in charge and personally fixes each hamburger. He's not afraid to let his pride of ownership show.

He doesn't mind some good-natured banter of the two waitresses with the trucker who pulls up every Wednesday morning on his haul to the border, but frowns and frets when the conversation threatens to become less than wholesome. He need not worry. The girls are fresh from the neighbouring countryside, sturdy and eager to prove their wages' worth. They smile a lot but know how to keep their distance, much like any self-respecting woman does, instinctively.

And it's good to savor a meal in one of the six booths at the window or to sip a cup of fragrant coffee at the counter. I don't mind to tell them where I'm from or where I am going. I agree that the weather is fine for driving even if it's a bit dry for the current corn crop.

I find out that Bert's wife is having a baby any day now and he hopes for a boy. Bert sits over two stools from me at the counter and tries to be nonchalant about the coming event but he taps his fingers a lot.

A boy and his girl slide into a booth behind me and as they order their milkshakes they discuss last night's ball game with the waitress. It seems Wally's team got clobbered by the gang from the next town over on the diamond at Rock's Corners. The shakes go down well anyway as the talk turns a bit more intimate. As I pay my bill I assure Danny, who hovers nearby, that his hamburgers are among the best and that one day I'll want the recipe for his homemade soup.

Then I am on my way again and it warms my heart when I pass the shop of Charlie's Small Engine Repairs to see that he is busy. A few lawnmowers are lined up in the driveway and through the open door I see him bent over an old, but treasured kitchen appliance.

Not that I know Charlie. Nor do I know who brought in the blender. It's just that I like his spunk and his apparent motivation. I'm also reminded of the fact that I have an engine at home which, if not broken, definitely hurts. My sewing machine has been making weird noises lately but there's no dealership in the area. So what, I resolve on the spot, there's a guy in town I'm told, who knows such mechanisms inside out. He should make my good old Singer purr again.

There's nothing like a resourceful, determined handyman. I knew one, years ago, who set out to have his own bodyshop and to become known as the best and most honest mechanic for miles around. He succeeded.

MacDonald's Restaurants are a North American phenomenon. So is Speedy's. But so, I believe, are Danny's Diner and Charlie's Small Engine Repairs. I appreciate the options but I am most impressed by the little guys. That's why I tend to favour them.

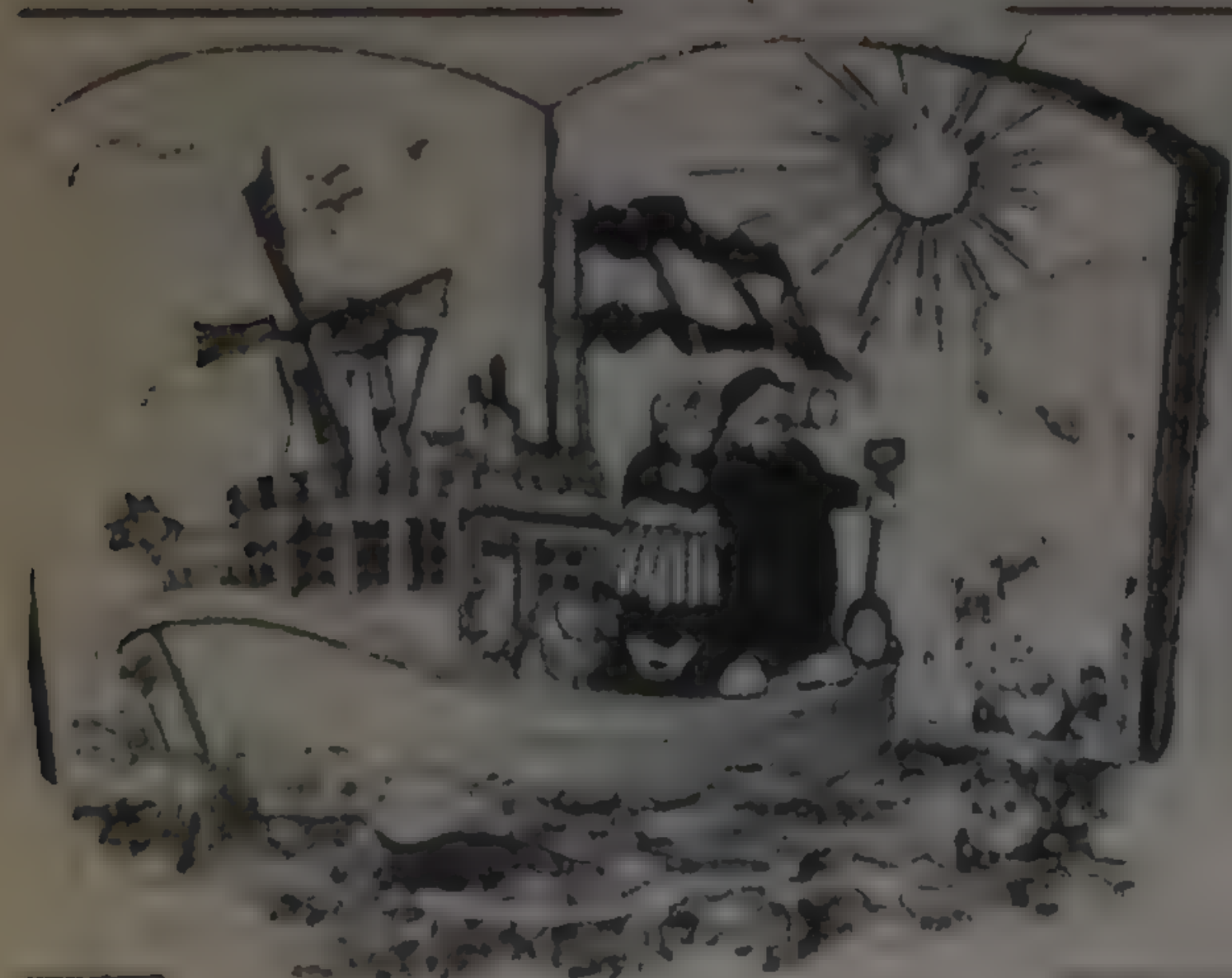
Learning about the rights of the poor

Proverbs says, to paraphrase — "A righteous man comes to know first hand the struggles for vindication that those who are helplessly down and out suffer ..."

Every day at the centre we meet new struggles and some who have stopped struggling. We offer emotional support. We look for work. We play games and try to meet some physical needs. We talk openly of the hope that Jesus brings.

But is that all we can do? How can we help bring about restoration of the rights of the poor? Such a ministry is not only supportive. It will mean an advocacy role on behalf of these poor. What does that mean?

It's a question that burdens me as I look ahead to our group session next week.



They shaped our lives

33



Yankee preachers

"We have received another shipment of care packages from the States. My wife has organized their contents in the garage. Please drop by and have a look this week."

This announcement from the pulpit by Rev. John Gritter was followed by two more. The first was a plea to help three young men find work who were fired because they refused to pick tobacco leaves on Sunday. The second was an invitation for single people to drop by for "koffie en koek" at the parsonage that evening.

Because there were no printed bulletins, all kinds of announcements were made by preachers at the beginning or end of church services. Last minute notes were sometimes slipped to the minister just before he entered the sanctuary, the gymnasium or living room where the congregation was assembled for worship.

Actually, he wasn't a pastor, or minister, or *dominee*, but a 'home missionary,' a label that some immigrants found rather offensive.

Missionaries after all, they reasoned, were meant to preach the gospel to the heathen and not meant to serve people who had spent their entire lives in church.

These Home Missionaries were indeed a rare breed of pastor. They pioneered alongside of the people they were asked to serve. With their wives they often served several congregations at the same time. Together they would listen, guide and counsel as best they could. And they would do it using a language that was often quaint and old-fashioned to the newcomers. The Dutch they had learned to speak in the U.S. often dated back to the 19th century. It sounded school-bookish and had all the awkwardness of a second language.

But the newly arrived immigrants were forgiving. Their own English was probably much worse than the Yankee-Dutch of the Home Missionaries.

The Home Missionaries were mostly older men. As one of them, Rev. John De Jong, wrote in 1950: "I am serving in Canada among our immigrants because I did not dare say, No. Our younger ministers are not conversant with the Holland language, thus it is up to us older men who can still use it, that we go. I was told that I was too old for this kind of life. There may be a lot of truth in this. But what if the call comes and we still have the strength?"

Another wrote from Portage La Prairie, Manitoba: "Soon there will be many candidates (for the ministry - ed.) to fill the needs of English-speaking congregations. Aren't there other middle-aged ministers who see the challenge of working among the Holland immigrants in Canada? There is a real challenge for those who are still conversant with the Holland language, who are in their prime of life and able to stand the physical strain of this work."

These words from Menzo Dornbush, one of the few surviving Yankee preachers who worked in Canada during the pioneer days, were echoed over and over again. Immigrants arrived by the boatload. It looked like the flow would never end as a hundred thousand Dutch settlers spilled across Canada's provinces.

Many of them, most of them, had strong roots in the Reformed churches in The Netherlands, but, as Rev. Ralph Wildschut wrote after arriving in Granum, Alberta, "...many are in danger of straying; some have already strayed from the Church. There is a splendid opportunity for

evangelism. The Lord's work may not go begging for lack of workers."

It is hard to imagine what was accomplished by a relatively small group of U.S. pastors working in Canada during the decade 1947-57. The first of them, Rev. Adam Persenaire, whose childhood roots were in Amsterdam had served one church in the U.S. for twenty years. He came to Ontario in 1948 and was instrumental in establishing twenty new churches.

Another, Rev. John Hoekstra was lovingly called, "the Grand Old Man of Southern Alberta."

Rev. John Gritter, mentioned earlier, left a large city church in Grand Rapids, Michigan to work among Dutch immigrants in rural Southwestern Ontario. Rev. Garret Andre's territory stretched from Eastern Ontario to the Maritimes.

To appreciate their importance, but especially their acceptance and popularity, we must identify with the immigrant family. After leaving everything that was dear and important to them behind they had spent a week or more on the Atlantic Ocean, anywhere from two to five days on a train and were finally transported to often isolated places where no one spoke their language.

John Bouma and his wife came to Auburn, Ontario and moved in with the Johnston family. The Johnstons were kind people who went out of their way to make the new immigrants feel at home. Everyday became an English lesson as Mrs. Johnston pointed at furnishings, utensils and other objects and said the word that described them. But it was all so strange, this communication business in another language. Would they ever feel at

home?

Then, one day, a stranger arrived. John was still working in the field, but Mrs. Johnston knew he had come to meet the new immigrants so she brought him to Mrs. Bouma. As she wrote later, "He introduced himself as a Rev. Baker. He had come all the way from Chicago. He was making the rounds among recently arrived immigrants. He explained that there were only a few Christian Reformed Churches in Canada, but that the denomination was busy planning to do something for Dutch immigrants of the Reformed faith. Rev. Baker spoke in Dutch. How good it was to hear that!"

Some weeks later Rev. Charles Spoelhof stopped by. He had just come to Ontario as the second Home Missionary. He told the Boumas there would soon be a church service and when a date and place were set he would let them know. A few Sundays later Mr. Johnston drove the Boumas to the home of Ulbe and Beth Sietsma in Brucefield.

Their living room was filled with makeshift pews, boards supported by wooden crates. Rev. Spoelhof had a chair and an open Bible was placed on a table. There was even a glass of water on this makeshift pulpit. When the service started the group sang Dutch psalms and seldom had they sung with more enthusiasm.

Three people did not sing along. They were the Canadian sponsor of the Zietsmas, his wife and daughter. They sat quietly through the Dutch service to witness the first Christian Reformed worship service near Clinton, Ontario.

The date was May 23rd, 1948.
Next: Old Timers

#22(g)



Johan D. Tangelder

Sects and Cults

IV. Jehovah's Witnesses's Mission Methodology.

Why have the JW grown with leaps and bounds? They have left the established churches way behind in growth rate! What can we learn from them?

1. Every believer is a minister.

The Watchtower Society mobilizes every member for their outreach program. They have no "comfortable pews." They have neither time nor room for inactive members. Their goal is to evangelize at all costs. Time is short! Let God Be True declares that "each Jehovah's Witness is a minister of the Gospel." When a convert is baptized, he is with this rite inducted into service. The latter is called "publishing", i.e. propagandizing, selling literature and teaching prospective

members. A publisher devotes an average of about fifteen hours a month to proclaim his message; he attends four or five classes a week in the Kingdom Hall, and participates in Bible study groups. Children are also recruited for mission work. Even shut-ins are encouraged to write letters or have a telephone ministry.

The JW put us to shame with their dedication to their cause, which we believe to be unbiblical. Shouldn't we recapture the Biblical teaching of the priesthood of all believers (1 Peter 2:9)? Are we not called to be ambassadors of Christ in our apocalyptic times? (2 Cor. 5:20).

2. Literature.

Literature has been an important feature in the growth of the Society. When it publishes a

hardcover book, it starts with a first edition of 2.5 million copies. The Truth That Leads To Eternal Life, a doctrinal text, became the fourth-largest best seller of all times with 74 million copies in print. The Watchtower and Awake! have a total monthly circulation of almost 40,000,000. These magazines have been excellent tools to gain entrance into the homes of prospective converts. Even in our television age, the use of attractive and readable literature still should be encouraged. This is especially true in underdeveloped countries, where the printed page is highly valued.

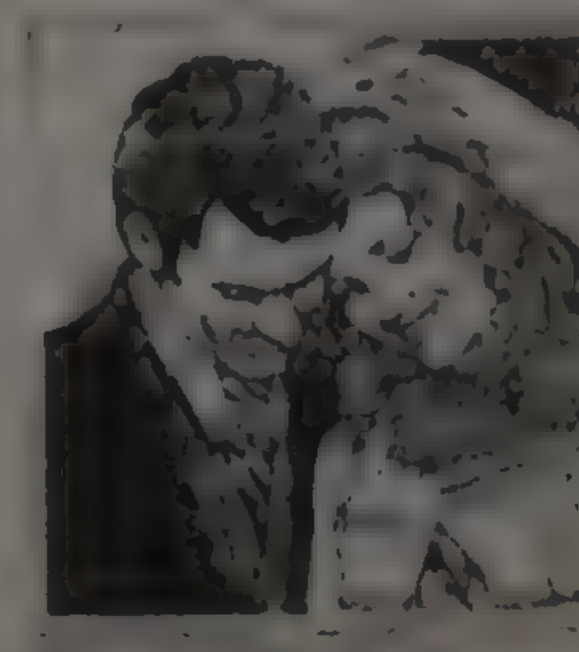
3. Methods of proselytizing.

I have met JW's in different parts of Canada, yet their approach was always the same. They don't come to your door alone. They go out two-by-two's, and use a standardized speech. In their opening statement, they mention the calamitous world conditions and the evils of our times. Nothing is left to chance. These lay-missionaries are well trained in a carefully developed seven-step program. 1. "The first step is to get a Watchtower book

or magazine into the hands of the householder. Each doorstep sermon concludes with an offer of a Watchtower publication." 2. "The second step is the 'back call' which is designed to encourage the purchaser to read and study the book(s) he has received." 3. "As a third step the Witness tries to get the prospect to agree to attend a weekly home Bible study session on the book(s) in question." 4. "The fourth step is to invite the prospective convert to join one of the area study groups." 5. "The fifth step is to invite the new candidate to attend the 'Watchtower Study' in a Kingdom Hall." 6. "As a sixth step the new candidate is asked to help bring in other people by calling on his neighbours even as someone called on him." 7. "The seventh and final step is to

encourage the convert to be regular in his attendance at the various meetings, and to convince him that he must dedicate himself to God's service through water baptism." (pp. 195-197 Dynamic Religious Movements, edited by David J. Hesselgrave).

Since 1975, the Society has had its set-backs. Date-setting and its failures, internal strife and dis-fellowshipping, have contribute to a first-time loss of membership. Yet, it is still a sect, whose members keep on knocking at doors in search for converts. They work and wait for the coming utopia. But we await the One of whom it is written: "Look, He is coming with the clouds, and every eye will see him" (Rev. 1:7).



John and Mary (names changed) at their wedding.

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THANKS

DAM: Thankful to the Lord, who over the years blessed us in such a rich measure, we want to thank our children, grandchildren and friends, for the many tokens of friendship received on the occasion of our 45th Wedding Anniversary. It was a day long to remember. Mr. and Mrs. William Dam, West Flamboro, Ont.

DE WIT: Ate and Jantje de Wit would like to thank their children and their family and also all our friends and relatives for making our 50th Wedding Anniversary such an unforgettable day. Special thanks for all the cards, flowers, gifts, and for just being there. And above all, thanks to the Lord for the many blessings received.

HAAKSMA: We wish to thank our family, friends and neighbours for the many cards, flowers and gifts received, for being there and making it a special event and above all, thanks to the Lord for many blessings received.
 Ida and Mary Haakema, 63 Lawton St., St. Thomas, Ont.

VAN MARRUM: Surprised and overwhelmed with the arrangements and work done by all our children at our 45th Wedding Anniversary, we like to thank them and all those who sent cards and flowers, and came out to celebrate with us. Praise and thanks be to our heavenly Father who so richly blessed and sustained us all those years.
 Peter and Dora van Marrum, Smithville, Ont.

VAN ROON: On the occasion of our 50th Wedding Anniversary, we would like to thank all our children and grandchildren, relatives and friends for the many cards, flowers, gifts and best wishes we received. It made it an unforgettable day for us. Above all, we thank our heavenly Father who cared for us and our children all these years.
 To him be the glory.
 Mr. and Mrs. Jacob Van Roon, 1 Slessor Blvd., #307, Grimsby, ON L3M 3T2

BIRTHS

BAKELAAR: We, Adrian and Maria, thank the Lord for the gift he has given us, **NATHANIEL WILLIAM**, born on August 10, 1983, at 7:32 a.m., weighing 8 lbs. 1 2/2 oz. In the St. Joseph's Hospital, London, Ont. He is our first child and the first grandchild for both Mr. and Mrs. Neil Bakelaar, Listowel and Mr. and Mrs. Clarence Vanderlei, Lonsdaleboro.
 670 Wallace Ave., S., Listowel, ON N4W 1Y4

KRALE: With thanks to God, the creator of life, we joyfully announce the birth of **BRIAN ERIC**, on August 3, 1983. Proud parents are John and Gertie Krale. A little brother for Jim, Stephen, Andrea, Tracy and Judith.
 Petrolia, Ont.

BIRTHS

BRUINING: Alan and Marian thank God for the safe arrival of their second precious son. **MARK RYAN** was born on August 12, 1983, and is a little brother for Bradley. Proud grandparents are Mr. and Mrs. J. Bruining and Mr. and Mrs. A. Van Benthem. Another great-grandchild for Mr. and Mrs. J. Karsten and Mrs. P. Kugel.
 R.R.#1, Freelon, ON L0R 1K0

DE BOER: We, Ed and Wilma, thank the Lord for entrusting to our care the precious gift of our second child, a daughter, **RENEE DIANA**, born on August 11, 1983, at 2:21 a.m., and weighing 7 lbs. 14 1/2 oz. Renee is a sister for Derek James and the 3rd grandchild for Mr. and Mrs. Henk Hollander and the 8th grandchild for Mr. and Mrs. Hedde de Boer, all of Brampton, Ont.
 10 Rowe Court, Brampton, ON L6X 2S2

LAMMERS: With joy and thankfulness to God, we, Art and Martha, joyfully announce the birth of our first child, a daughter, **KIMBERLY DIANE**, on August 1, 1983. First grandchild for Mr. and Mrs. A. Lammers and 3rd for Mr. and Mrs. D. Oost.
 Box #237, Winona, ON L0R 2L0

MAAT: "I praise you because I am fearfully and wonderfully made" (Psalm 139, vs. 14). With thanksgiving and praise to our creator Lord, we wish to announce the birth of our son, **JONATHAN ANDREW**, on July 28, 1983. A precious brother for Julie Christina. Sixth grandchild for Mrs. J. Wagenaar and ninth grandchild for Mr. and Mrs. D.J. Maat, both of Thunder Bay, Ont.
 John and Tina Maat, Edmonton, Alta.

QUIRT: Jim and Lucy (nee Metselaar) of 513 Rae St., Timmins, Ont., are pleased to announce the birth of their daughter, **LAURA TIMARA**, a little sister of Timothy James, born 12:20 a.m., August 16, 1983, 5 lbs. 13 ozs. Proud grandparents are Bob and Lenora Quirt and Hank and Triena Metselaar of Oshawa, Ont.

SMIT: With thanks to God, our creator, we announce the safe arrival of our fifth child, **MICHELLE IRENE**, born August 6, 1983, weighing 8 lbs. A little sister for Judy, Natalie, Roger and Christy. Another grandchild for Mrs. H. Smit of St. Thomas, Ont., and Mr. and Mrs. F.A. DeRoos of The Netherlands.
 Grateful parents: Jim and Alice Smit, 8 Caldwell St., St. Thomas, ON N5R 5J1

SPALING: We, Al and Frances, announce with great joy and with thankfulness to the Lord for entrusting to our care the precious gift of our first child, a son, **RYAN ANTHONY**, born Wednesday, July 20, 1983, weighing 8 lbs. 7 oz. First grandchild for Mr. and Mrs. Tony Spaling, Drayton, sixth grandchild for Mr. and Mrs. Leon Rehorrat, Clinton. Great-grandparents: Mr. and Mrs. Boers, The Netherlands.
 19 Norton Cres., Georgetown, ON L7G 1M9

MARRIAGES

ADEMA-BREEDVELD: Desiring God's will for our lives and believing that includes each other, **ANNETTE ADEMA**, daughter of Dirk and Minke Adema of Smithers, BC and **TIM BREEDVELD**, son of Bert and Lien Breedveld of Burnaby, BC, together with our parents announce our forthcoming marriage. The ceremony took place on Friday, August 26, 1983, at 7:00 p.m. in the First Chr. Ref. Church of New Westminster, BC. Rev. P. Breedveld officiated.
 New address: 14095 - 110th Ave., Surrey, BC V3R 1Z3

MARRIAGES

BRANDERHORST-BERKEL: Mr. and Mrs. Gerrit Branderhorst and Mr. and Mrs. Arthur Berkel of Simcoe, are pleased to announce the forthcoming marriage of their children, **WILMA** and **ROGER**. The wedding ceremony will take place, D.V., on Saturday, September 17, 1983, at 3 p.m., in the Immanuel Chr. Ref. Church, Simcoe, Ont. Rev. Lammert Siofstra officiating.
 Future address: R.R.#3, Simcoe, Ont.

CASTELEIJN-GRIFFIOEN: We, **MARTI** and **PETER**, together with our parents, Mr. and Mrs. G. Casteleijn of Bilthoven, The Netherlands, and Mr. and Mrs. S. Griffioen of Fenelon Falls, Ont., are pleased to announce our forthcoming marriage. The wedding ceremony will take place, D.V., September 16, 1983, in Bilthoven, The Netherlands.
 Future address as of November 1, 1983: 26 Mill St., Apt. #1, Lindsay, Ont.

DEBOER-ZIETSMA: Believing that the Lord has brought them together, we the parents, Mr. and Mrs. Jess DeBoer of Strathroy, Ont., and Mr. and Mrs. Allan Zietsma of Mount Brydges, Ont., announce the forthcoming marriage of our children, **SHIRLEY** to **JOHN FREDRICK**. The Lord willing, the ceremony will take place on Friday, September 2, 1983, at 7:00 p.m., in the East Chr. Ref. Church, Strathroy, Ont. Rev. Johan Tangelder officiating.
 Future address: 22 Regent St., Mount Brydges, ON N0L 1W0

FRANKRUYTER-JONKER: Mr. and Mrs. M. Frankruyter of Brampton, Ont., and Mr. and Mrs. L. Jonker of Loppersum, Holland, are pleased to announce the forthcoming marriage of our children, **AGNES** and **RICK**. The wedding will take place on Friday, September 2, 1983, in the Second Chr. Ref. Church of Brampton, with Rev. P.M. De Bruyne officiating.
 Future address: 65 Bell St., Ingersoll, Ont.

HOEKSTRA-WILPSTRA: Mr. and Mrs. Henk Hoekstra, and Mr. and Mrs. Henry Wilpstra of Wyoming, Ont., are pleased to announce the forthcoming marriage of their children, **CONNIE FRANCES** and **HARRY PETER**. The Lord willing, this ceremony will take place, on Saturday, September 17, 1983, at 3:00 p.m. in the Chr. Ref. Church of Wyoming, Ont. Rev. Wm. Renkema officiating.
 Future address: 669 Broadway St., Wyoming, ON N0N 1T0

HOVIUS-BOLTON: Mrs. Fenny Hovius of North York, Ont., and Mr. and Mrs. Ronald J. Bolton of King City, Ont., would like to announce the marriage of their children, **MARIAN** and **STEPHEN MICHAEL**. The wedding took place on Saturday, August 20, 1983, at 12:00 p.m., at the St. George's on-the-Hill Church, 4600 Dundas St., W. (at Royal York Road), Islington, Ont.
 New address: 43 Sandusky Rd., Aurora, ON L4G 3N3

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MARRIAGES

MURRAY-UITTENBOSCH: With joy and thankfulness to God, the Rev. and Mrs. A. Murray and the Rev. and Mrs. H. Uittenboesch, are pleased to announce the marriage of their children, **GWENDOLYNN** and **MARCEL**, on August 29, 1983, at 8:00 p.m. in St. Andrew's Presbyterian Church, 90 Park St., Moncton, NB.
 New address: 4 Nixon Rd., Apt. #4208, Fort McMurray, AB T9H 3R3

NYWENING-DERAADT: Mr. and Mrs. Arend Nywening and Mr. and Mrs. Jacob DeRaadt are glad and praise God for the marriage of their children, **CAROLYN JEAN** and **JACOB RICHARD**. The wedding ceremony will take place, D.V., on Saturday, September 10, 1983, at 4 p.m., in the Westmount Chr. Ref. Church of Strathroy, Ont. Rev. A. Vanden Ende officiating.
 Future address: 125 Thomas St., Apt. #2, Strathroy, Ont.

OTTEN-VAN ES: Mr. and Mrs. Stoffer Otten of Dunnville, Ont., are pleased to announce the marriage of their daughter, **BETTY** to **JOHN**, son of Mr. and Mrs. John Van Es of London, Ont. The wedding took place in the Free Reformed Church of Vineland, Ont., on August 27, 1983. Rev. C. Pronk officiated.
 R.R.#1, Dunnville, ON N1A 2W1

STROOBAND-NATELBORG: Mr. and Mrs. Hank Strooband and Rev. and Mrs. John Natelborg, invite you to share in the joy of the marriage uniting their children, **JANET ELSA** and **JAMES ALLEN**. This celebration of love, the Lord willing, will be on Saturday, September 3, 1983, at 4:30 p.m., in the Trinity Chr. Ref. Church, 99 Scott St., St. Catharines, Ont. Rev. John Natelborg and Rev. Henry Jonker officiating.
 Future address: 611 Forest St., Apt. #2, Ypsilanti, Michigan 48197

VANDERMOLLEN-BAKKER: Mr. and Mrs. David VanderMollen and Mr. and Mrs. John Bakker, are happy to announce the forthcoming marriage of their children, **RENEE JOYCE** and **JOHN CORNELIUS**. This celebration of christian marriage will take place on Saturday, September 3, 1983, at 2 o'clock, in Trinity Chr. Ref. Church, St. Catharines, Ont. Rev. H. Jonker officiating.
 Future address: 3rd St. Louth, R.R.#3, St. Catharines, ON L2R 6P7

VANDERVEEN-SCHIPPER: Believing that the Lord has blessed them and brought them together, we, Mr. and Mrs. Martin Vander Veen are pleased to announce the forthcoming marriage of our daughter, **CHARLENE** to **WILFRED JOHN**, son of Mr. and Mrs. Luke Schipper. The wedding took place on Saturday, August 27, 1983 at 11:00 a.m., in the Smithville Chr. Ref. Church. Rev. J. Nutma officiated.
 New address: R.R.#3, Caistor Centre, Ont.

ZANTINGH-TEBRAKE: With thankful hearts, we, the parents, Rick and Willy Zantingh of Dunnville and Bill and Alice TeBrake of Burlington, are pleased to announce the forthcoming marriage of our children, **SONYA** and **GERALD JOHN**. The wedding ceremony will take place, the Lord willing, on September 10, 1983, at 2:30 p.m., in the Bethel Chr. Ref. Church of Dunnville with Rev. H.A. Vander Windt officiating. We wish them the Lord's blessing and guidance in their new life together.
 Future address: Apt. #4, 1298 Lilian Ct., Burlington, Ont.

Congratulations
 and best wishes for
 many more happy years!

MARRIAGES

VAN GEEL-BAARDA: Mr. and Mrs. John A. Van Geel and Mr. and Mrs. Heesl Baarda announce with thanksgiving the marriage uniting their children, **JOANNE PAULINE** and **DANIEL**, on Saturday, August 20, 1983, at 3 o'clock in the afternoon at the Smithville Chr. Ref. Church. Rev. John DeVries of Fruitland officiated.

ANNIVERSARIES

1958 August 29 1983
 With great thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,
JACK and ALICE HIELEMA
 (nee Nicolai)

Wishing you both many more happy years together.
 Love:
 Ann
 Mirial
 Jacqueline
 Stanford
 Open house was held on Saturday, August 27, 2:00 - 5:00 p.m. and Sunday, August 28, 2:00 - 4:00 p.m. in the Maranatha Chr. Ref. Church.
 Home address: 2023 - 52nd St., N.W., Calgary, AB T3B 1C3

Rumt, Gelderland 1943 Stratford, Ontario 1983
 September 23
CHRIS and LYNTJE HUYGEN
 (nee DeWeerd)

"But as for me and my house, we will serve the Lord" (Joshua 24:15b Wedding Text.)
 With praise and thanksgiving to the Lord, we are happy to celebrate, D.V., with our parents and grandparents, their 40th Wedding Anniversary.
 We give thanks for the years of "serving the Lord in their household" and pray for many more years of God's guidance in their lives.
 Bill & Maree Graham; Darrin, Heather — Kitchener, Ont.
 John & Betty Huygen; Douglas, Rebecca — London, Ont.
 Otto & Agnes Huygen; Lisa, Jeremy, Israel, Adam, Lealey — Mitchell, Ont.
 Joseph Huygen — Clandeboye, Ont.
 Anne Huygen (at home) & Clarence (boyfriend)
 Open house on Saturday, September 24, 1983, 2-4 p.m. and 7-9 p.m. at their home.
 Home address: 95 Matilda St., Stratford, Ont.; phone: 271-6879.

Den Haag, Holland 1933 Sarnia, Ont. 1983
 On September 13, 1983, the Lord willing, we hope to celebrate the 50th Wedding Anniversary of our dear parents and grandparents,

NICK and MIES NIENHUIS
 (nee Van Straaten)

We pray that God will continue to bless you and keep you for each other and for us for many more years.
 With love and congratulations from your children and grandchildren:
 Tina & Rennie Van Dalen; Peter, Rob — Calgary, Alta.
 Jake & Dianne Nienhuis; Kim, Kristi, Craig, Kirk — Sarnia, Ont.
 Terry & Sally Nienhuis; Rick, Steven, LeeAnn, Alana — Sarnia, Ont.
 Hank & Pat Nienhuis; James, Laura, Chris, Derek, Rebecca — Sarnia, Ont.
 Nick & Josie Nienhuis; Sarah, Jessica, Joshua — Sarnia, Ont.
 Marian & Charles Winegard; Casey, Kelly, Tim — Sarnia, Ont.
 Peter & Joan Nienhuis; Peter, Nicholas — Sarnia, Ont.
 Home address: 455 Superior St., Sarnia, ON N7T 7E5

Classifieds

ANNIVERSARIES

Assen 1933 Toronto 1983
September 14

With praise and thanksgiving to the Lord, we wish to celebrate the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

LUCAS and ALEIDA KOOPS
(nee Drent)

May the Lord richly bless them on this special day, and continue to keep them in his care for each other and for us their children:

Gay & Theo Heikamp; Luke, Annette & Gary, Debbie, Glenn — Mississauga, Ont.

Ann DeJonge; Alice & Ed Grodecki, Richard & Laura DeJonge (Michael, Nathan), Irene & Henry Niewland (Mark, Kelly), Kim & Glenda DeJonge — Hamilton, Ont.

Herman & Rini Koops; Luke, Fred, Grace-Ann, Alisa — London, Ont.

John Koops — Toronto, Ont.
Irene Ronda — Gabriola Island, BC
Alice & Gerrit Verstraete; Jeffery, Wendy, Angela, Karen — Mississauga, Ont.

You are invited to share in this happy event at an open house on Saturday, September 17, 1983, from 3-5 p.m., in the Sheraton Centre, City Hall Room, 123 Queen St., Toronto, Ont.

Home address: 356 Manor Rd., E., Toronto, ON M4S 1S2

With thanks to the Lord, we are very happy to announce the 25th Wedding Anniversary of our parents,

HENK and ALICE TEBRAKE
(nee Wiggars)

which we celebrated on August 22, 1983.

Debbie Jackie — Burlington, Ont.

Mailing address: R.R.#2, Milton, ON L9T 2X6

Harlingen 1933 Drachten 1983
7 september

Trouw text Psalm 4:7b: "Verhef over ons het licht uws aanschijns, o Here!"

In dankbaarheid aan de Heer vieren we D.V. het 50 jarig huwelijksfeest van onze ouders en grootouders,

GARRELT en TINE MELLEMA
(geb. Nauta)

Mello & Lenie Mellema; Garrelt, Carla — Voorachoten, Nederland
Ralph & Grace Mellema; Angela & David (deKleer), Garfield, Christine, Peter, Paul — New Westminster, BC, Canada

Dolf & Annette Mellema; Gert-Jan, Helen — Grijpskerk, Nederland
Jan & Yvonne Mellema; Michael — Voorburg, Nederland
Jurrie & Ida Mellema; Iwan, Magda — Kampen, Nederland
Hun adres is Ropta 5, 9202KC Drachten, Nederland

1948 August 29 1983

With thankfulness to God, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

HENRY and LAMMIE RUMPH
(nee Steenbergen)

We wish you the Lord's blessing on this day and through the years to come.

With love and congratulations:
Mary & John DeWeerd; Julie, Michael, Steven, Robert
Cindy & Henry Bloemberg; Lance, Mark, Richard
Albert & JoAnne Rumph; Rick, Debbi

Janet & Harold Janssen; Christy, Danny, Brenda
Irene & Arthur Dreyer; Kerry, Timmy, Jason
Helen & Arnold Elsing

Brian Rumph
Home address: R.R.#1, Grimsby, Ont.

ANNIVERSARIES

1958 September 8 1983

With joy and thanksgiving to the Lord, we are happy to celebrate the 25th Wedding Anniversary of our parents,

JACOB and JANKE
VAN SPENGEN
(nee Kuperus)

We pray that God may continue to richly bless you and grant you many years to come.

Congratulations and love from:
Gordon & Ann Gerrits; Nicole — Clinton, Ont.

Christine & Boyd Linda

Friends and neighbours are invited to an open house on September 6, 1983, at their home from 2-5 p.m. Best wishes only, please.

Home address: R.R.#1, Clinton, ON N0M 1L0

1958 August 30 1983

"Glorify the Lord with me; let us exalt his name together" (Psalm 34:3. N.I.V.).

With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

HANK and ELLY VISSER
(nee Joosse)

We pray that God may continue to bless you in the years to come.

With love from your children:
John & Dianne Visser
Karen & Paul (fiance)
Beverly Paul

Open house will be held Sunday, September 4, 1983, at home from 2:30 - 5:00 p.m.

Home address: 1220 Willa Dr., Sarnia, ON N7S 1T5

1958 5 Sept. 1983

Hoofddorp, Ingersoll,
The Netherlands Ontario

Zo wij niet hadden geloofd dat in dit moeilijke leven

De Heer ons nog een weg en woning had bereid.

Drie paar voetstappen stonden in het zand geschreven naar hoger heerlijkheid

"Hoe is het Heer, dat ik vaak één paar gade sloeg?"

"Dat was wanneer de weg te moeilijk voor U was en ik U beide droeg."

GERARD WESTERMAN
(Honorary Ambassador of Goodwill of the City of Woodstock) and NEELTJE WESTERMAN
(nee Koopman)

hopen op 5 September, 1983, 55 jaar getrouwd te zijn. Door ziekte van moeder gedenken wij dit in stille dankbaarheid.

Gep & Bep Westerman — Hoofddorp, Nederland

Jan & Dicky Kligenberg — Meaford, Ont., Canada

Alice Westerman — Amsterdam, Nederland

Jack & Liz Klooster — Kitchener, Ont., Canada

11 kleinkinderen, 6 achterkleinkinderen.

Home address: 166 Canterbury St., Ingersoll, ON, Canada N5C 1C8

OBITUARIES

On August 7, 1983, the Lord took unto himself,

JOANNE WILDEBOER-FOLDERS

at the age of 75 years.

Beloved wife of William Wildeboer.

Dear mother of:

Janny & Bernie Bonvanie

Rachel & Gerard Wildeboer

6 grandchildren, 2 great-grandchildren.

Funeral services were held from the Second Chr. Ref. Church, Brampton, Ont. Rev. John Van Dijk officiated.

OBITUARIES

"Lord Jesus, I long to be perfectly whole" (Marcia's favourite song; Psalter Hymnal #379).

On Sunday, August 14, 1983, the Lord took home to be with him, suddenly, at the tender age of 10 1/2 years,

MARCIA VALERIE BOOY

Dearly beloved daughter of Marinus and Marie Booy (nee DeKraker).

Dear sister of:

Patricia Booy — Nipigon, Ont.

Ronald Booy — Aylmer, Ont.

Len Booy — at home

Murray Booy — at home

Nancy Booy — at home

Predeceased by brother Henry.

We thank God for the joy and happiness she brought us and all those whom she knew. The funeral service was held on August 16, 1983, at the Aylmer Chr. Ref. Church. Dr. H.J. Boekhoven officiated.

Home address: R.R.#1, Springfield, ON N0L 2J0

As grandparents, uncles, aunts and cousins, we mourn the loss of a dear granddaughter, niece and cousin,

MARCIA VALERIE

Beloved daughter of Marinus and Marie Booy — Springfield, Ont., on Sunday August 14, 1983.

It is our prayer that the Lord whom Marcia loved, will sustain her family in this loss.

Opa & Oma Henry Booy — R.R. #2, Aylmer, Ont.

Uncles and aunts:

John & Lammy Booy — Delta, BC

Albert Booy — Woodstock, Ont.

Jan & Freddy Booy — Grimsby, Ont.

Henny & Jim Jobse — Springfield, Ont.

Margaret & Charles Van der Meulen — Cambridge, Ont.

Maria Booy — St. Catharines, Ont.

Cynthia & Henry Smit — Strathroy, Ont.

Jane & Arie Van der Stoel — Stratford, Ont.

Evert & Linda Booy — St. Thomas, Ont.

Henry & Ann Booy — Wyoming, Ont.

and cousins.

The Immanuel Christian School Society expresses their sincere christian sympathy to the family of,

MARCIA VALERIE BOOY

who passed away shortly after a farm accident, at the early age of 10 years on August 14, 1983.

May our covenant God comfort you with the knowledge that Marcia's own desire was fulfilled as stated in her favourite hymn, "now wash me and I shall be whiter than snow" (Hymnal #379).

May you experience, by grace, the strength that Job had when he concluded: "The Lord gave, and the Lord has taken away; blessed be the name of the Lord."

We will certainly miss Marcia in her own bubbly and helpful manner she added to our school environment.

The I.C.S. Society, Aylmer, Ont.

The Sunday Evening Bible Group of First Lethbridge Chr. Ref. Church wish to extend heartfelt condolences to Mrs. Gepke Slomp, who so suddenly lost her beloved husband,

TIM SLOMP

"And my God will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19).

Op 17 juli 1983 nam de Here na een korte ziekte tot zich ons zeer geliefd lid,

WILLEM POORT

op de leeftijd van 76 jaar. We bidden dat de Here de familie, en in het bijzonder zijn vrouw, mag troosten en sterken, ook met de wetenschap dat hij nu bij onze Hemelse Vader is. "De Jeugd van Vroeger", Woodstock, Ont.

OBITUARIES

... He has also set eternity in the hearts of men ... (Eccl. 3:11).

On June 28, 1983, the Lord took suddenly unto himself my beloved husband, our loving father and grandfather,

BONNE KOOPMANS

at the age of 60 years.

"Be still and know that I am God" (Psalm 46:10a).

Richtje Koopmans-Koldyk and children:

Siebre & Margot Koopmans-Schlahmlich — Maple Ridge, BC

Simon & Sheila Koopmans-Vermeer — Red Deer, Alta.

John & Sharon Koopmans-Heggelund — Kamloops, BC

Richard & Nell Koopmans-Westerop — Richmond, BC

Rene Koopmans — Victoria, BC

Margaret (Koopmans) & Wally Kloostera — Smithers, BC

David Koopmans — Vernon, BC and 13 grandchildren

Funeral service was held at the Smithers Chr. Ref. Church on Thursday, June 30, 1983. Rev. H. Bierman officiated.

Corr. address: Mrs. R. Koopmans, S-16, C-9, R.R.#3, Vernon, BC Canada V1T 6L6

On August 5, 1983, the Lord suddenly took unto himself, at the age of 58,

TIEME SLOMP

Beloved husband of Gepke Slomp (nee Koops).

Psalm 103:8, berlijmd.

Funeral service was held on Tuesday, August 9, 1983, at the First Chr. Ref. Church of Lethbridge, Alta.

Box #751, Coaldale, Alta.

On August 6, 1983, the Lord took home,

JACOBA VANDEN DOOL
(nee Karreman)

Beloved wife of Huibert Vanden Dool.

Born September 14, 1906.

Surviving:

Huibert, her husband for the past 15 years. 4 sons: Gordon of Barry's Bay, Peter and Bert both of R.R.1, Port Lambton and Dick of R.R.3, Somers. 3 daughters: Irene, Mrs. Everet Kraayenbrink and Ina, Mrs. John Kraayenbrink both of R.R.1, Port Lambton, Willy, Mrs. Bob Vellinga of Chatham. 30 grandchildren and 4 great-grandchildren. 3 brothers: Dirk Karreman of Chatham, Leen and Arie Karreman both of Holland. 3 sisters: Elizabeth and Maartje both of Holland and Nel, Mrs. Peter Hogendoorn of Simcoe.

A sister Curina predeceased.

Funeral service held at Chr. Ref. Church on Tuesday, August 9, 1983 at 2 p.m. with Rev. J. Poelman officiating. Interment at MacDonald Memorial Cemetery, Port Lambton.

"O praise the Lord. Happy is the man who fears the Lord and finds great joy in his commandments" (Psalm 112:1).

On Thursday, August 11, 1983, it pleased the Lord to take home our very dear husband, father, grandfather, and great-grandfather,

YPE VISSER

at the age of 72 years.

Beloved husband of Jacoba Visser (nee Tytsma).

Dear father of:

John & Marie Visser — Thunder Bay

Ann & Henry Breukelman — Thunder Bay

Leonard & Nina Visser — Winnipeg

Betty & William VanderWees — Thunder Bay

Allen & Susan Visser — Thunder Bay

Shella & Melvin Chikorli — Thunder Bay

Audrey & Robert Rooney — Thunder Bay

Lovingly remembered by 21 grandchildren and 2 great-grandchildren.

Home address: 732 N. McKeellar St., Thunder Bay, ON P7C 4A6

PERSONAL

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R.R.3, Orillia, Ont.
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Consulting

(see art. C.C., Dec. 10, '82)

Widow seeks travel companion (roommate) of another widow to go on the Home Missions Tour to New Mexico; September 13-20, 1983. Please contact me via Rev. Schalkwyk, R.R.#4, Bradford, ON L0G 1C0; phone: (416) 775-3413.

Chr. Ref. widow, 57, excellent health, financial independent, would like to correspond and meet with sincere christian man. Write in Dutch to: Calvinist Contact, Box #4781, 98 Niagara St., St. Catharines, ON L2R 4L3.

BUSINESS

Evangelistic materials in Arabic. Also, a handbook in English, *The Bible & Islam* (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

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Free estimates.
682-1687 or 358-5925

EMPLOY WANTED

21-year-old girl looking for year-round job on dairy farm; experienced milker. Contact: (519) 485-3499.

Reliable, single, 21-year-old male looking for work on either poultry, beef or swine farm; has work experience on a farm; will move anywhere in Canada. Please call: Larry at (519) 337-6085.

Pensioner looking for a light job on chicken farm; has experience with broilers. Call: (416) 774-4611.

HELP WANTED

Full-time help wanted on dairy farm in North Western Ontario; starting immediately. Contact: R. Boersma, Stratton, ON P0W 1N0; phone: (807) 483-5393.

Market Gardener requires one full-time person immediately; room and board available; must not be afraid of work; ask for Bill or John; references required. Phone: 1-416-659-7024.

ORGANIST

needed for morning worship services on a permanent basis in Covenant Chr. Ref. Church, St. Catharines, Ont. Contact Mr. Norm Van Dyke, 1 Halene Court, St. Catharines, ON L2M 6M3 or phone: (416) 934-9467.

Dresden, Ont. needs a medical doctor. Also 2 service stations for sale with grocery, 1 bowling alley. Phone: (519) 683-2053.

Wanted as soon as possible a young couple or single man to work on large modern dairy farm in Nova Scotia; must be experienced milker and be able to perform general farm duties; good wages and good 4 bedroom home available. Write or phone: Jake Folkertsma, Shubenacadie Box #93, Hants Co. Nova Scotia, Canada B0N 2H0; phone: (902) 758-2315.

Classifieds

HELP WANTED

Needed immediately: loving, responsible girl for live-in help; baby-sitting/light housework. References. Information: (514) 453-5128.

WANTED

WANTED: a commentary by Matthew Henry, Dachselt, or Patrick, Peius, Wals in DUTCH LANGUAGE. Willing to pay a high price! Write to B. Bosch, Vermeerlaan 14, 3925 XD, Scherpenzeel, THE NETHERLANDS.

ACCOMMODATION

Toronto: I would like to room and board with a christian family in the George Brown College (St. James St.) area. I am also willing to room from Sunday night to Friday. Please contact: Tim Bakelaar, R.R.#1, Listowel, Ont.; phone: (519) 291-3498 or (519) 291-3280.

HAMILTON: Christian female attending Mohawk College, Fennell Campus, Hamilton is looking for a roommate or roommates to share two bedroom apartment. Please contact: Sylvia Veenstra, R.R.#4, Clinton, ON N0M 1L0 or call: (519) 482-3378 anytime.

Planning to go to the plowing match in Richmond Sept. 27 - Oct. 2, and looking for lodging? We have families offering bed and breakfast for \$15. per couple per night. All approximately 1 hour drive from Richmond.

If traveling highway 7 and 43 please contact Mr. and Mrs. Gerard Vedder, R.R.#2, Mountain, Ont.; phone: (613) 774-5972 or: If coming 401 highway contact Arle and Janny Geurkink, R.R.#2, Iroquois, Ont.; (613) 652-4865.

Proceeds will be for our local christian school.

FOR SALE

"Ten Little Dutchmen and How They Grew", \$3.25 from GDS Publications, 1415-84th #201, Everett, WA 98204. Story of DeRooy family, Everett. Pocket edition.

For Sale: 2 manual organ, with full manuals and pedal board. Phone: (416) 774-4975.

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- 3 starrating.

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For rent in Lakeworth, Florida, mobile home, 3 bedrooms, 2 bathrooms, for 3 or 4 months. Call: (416) 592-5881.

House for Rent

4 bedroom, 1 1/2 bath and rec room in basement; fully carpeted and draped; centrally located in Wellandport; close to chr. school and church; available September 1, 1983. Phone: 892-5031 or 386-6867.

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215 acre dairy in Niagara Peninsula; 490 litres pool 1; 174051 MSQ; barn ties 44, plus helper barn, bunk feeder, manure pit, 55 mature holsteins, 30 helpers, mostly pure bred; full line of equipment; 4 bedroom home; inground pool; FCC mortgage 9%; asking \$495,000.00. Call: 1-416-643-2430, after 6 p.m.

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First time offered: London area; 19,500 production quota; full stair step cages; automatic feeding; 50 acre land. 7194 production quota; full stair step cages; 100 acres; newer split level home. 6,300 production quota; new home, plus 2nd home; London area. Broiler & Roaster Farms; Several listings from 10 to 35,000 basic quotas.

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Real Estate Brokers
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Buying or Selling

DAIRY FARMS as on-going operations, throughout Ont. including Northern Ontario. We have a good selection of farms with a wide range of prices. Enquiries are welcomed on other types of farms. Please call or write: Dirk R. Woudstra, R.E. Broker, Orono, ON L0B 1M0, phone: (416) 963-5915

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PETER DAMSMA
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Phone: (519) 482-9849

4 1/2 acres with 4 barns, all automatic feeding, 6,000 breeder flock capacity; three bedroom brick home, many extras included. (H391).

31 acres, 10 acres workable, 10 acres bush, some hardwood, balance pasture; one and one half storey home, recently renovated, 1 1/2 baths, new kitchen; oil heating; only asking \$43,750.00 (H390). 76 acres, lovely four bedroom home, farrowing barn, stable cleaner, mixmill; systematically tiled; hardwood bush; attractive financing; owner will look at all offers. (H386). 100 acres, 15 acres bush, some suitable for syrup making or logging, bank barn; four bedroom brick home; asking \$132,500.00. (H370). Highway farm close to Listowel; 199 acres, small bush, balance good crop land; attractive brick home; large bank barn. (H364).

100 acres, Wallace twp; 70 acres good corn land, spring fed pond; large bank barn; 1 1/2 storey brick home; paved road; vendor offers some terms.

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eve: Albert Carson
291-1395
or Bill Baker 291-2912

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Events

Students of the University of Guelph: The Guelph Chr. Ref. Church

Invites

all University of Guelph students and their parents to attend

Welcome Sunday on September 11.

Services are at 10 a.m. and 5 p.m., with a welcome supper

following the afternoon service.

Your Campus Minister, Rev. Ed Den Haan and your new Church community look forward to welcoming you to Guelph.

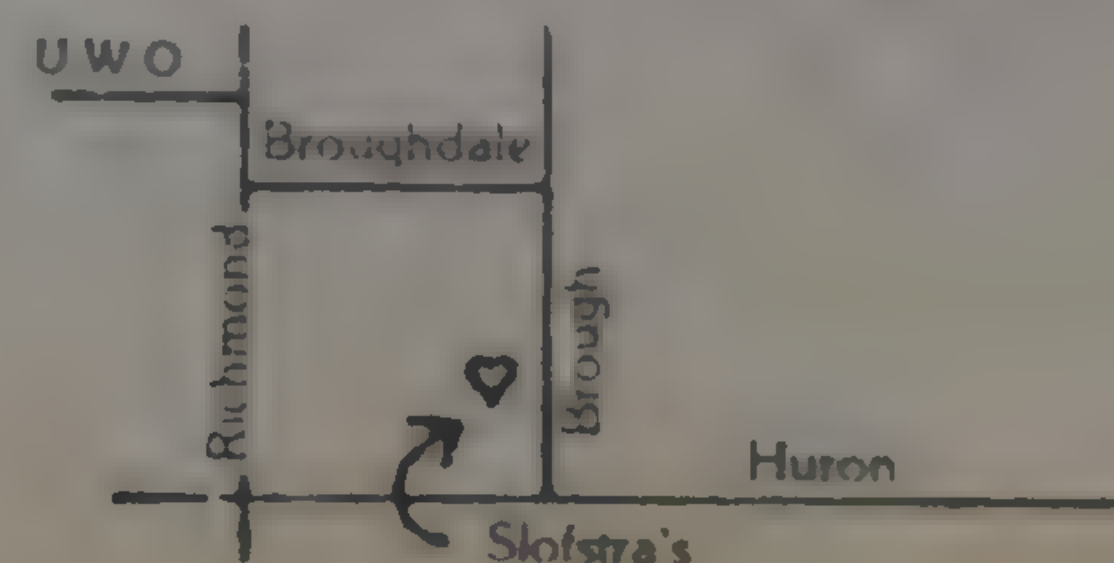
The Church is located at
287 Water St., Guelph

LONDON STUDENTS!

at Western University and Fanshawe College

CHAPLAINCY OPEN HOUSE — 1035 Brough.

The Slolstras invite you to drop by their home on Sunday, September 11 any time between the two church services. Please use this invitation as an opportunity for students, parents and chaplain to meet each other.



The annual "Students' Social" will be held that SUNDAY, SEPTEMBER 11 at 8 p.m.

Follow the direction below and join the fellowship and fun around the bonfire at Hank and Ann VanderLaan's home. (455-1333, if you get lost)



For more information about London's campus ministry, contact:

Pastor Peter Slolstra,
U.W.O. chaplain,
1035 Brough St., London N6A 3N5 (438-1242)

A WARM WELCOME

to all students attending McMaster University, or Mohawk College in Hamilton, Ontario. We cordially invite you together with your family and friends to join us in a special worship service.

on SUNDAY, SEPTEMBER 11th, 1983 at 10:30 a.m.

In the Faculty Lounge of the Divinity College at McMaster.

It will be a service of praise and adoration, of fellowship and prayer, asking the Lord's blessing upon the academic life of both campus communities, and to seek His Spirit's guidance in the ministry of the Christian Church to these campus communities.

WILL YOU JOIN US WITH YOUR PRESENCE?
(Refreshments will be served after the service)

There will be OPEN HOUSE at the Gelsterfiers, 11 Forsyth Ave., South (between King and Main West) from 2 p.m. to 5 p.m. on the same Sunday.

Our campus ministry is involved in all kinds of activities, such as study groups, fellowships, informal get-togethers, retreats, dialogues and worship services. Study and worship with us, meet other students in a Christian, social setting, share or talk with someone. We will listen to you and, perhaps, have some advice.

For more information about our campus ministry contact:

Pastor Aren Gelsterfiers,
Chaplain at McMaster University,
Hamilton Hall, Rm. 312
Tel: 525-9140, etc. 4207 or 524-0488 (home)

PEOPLE OF GOD, remember the campus minister of your Church across Canada in your daily prayers.

Thank you.

YES YOU DESERVE A VACATION

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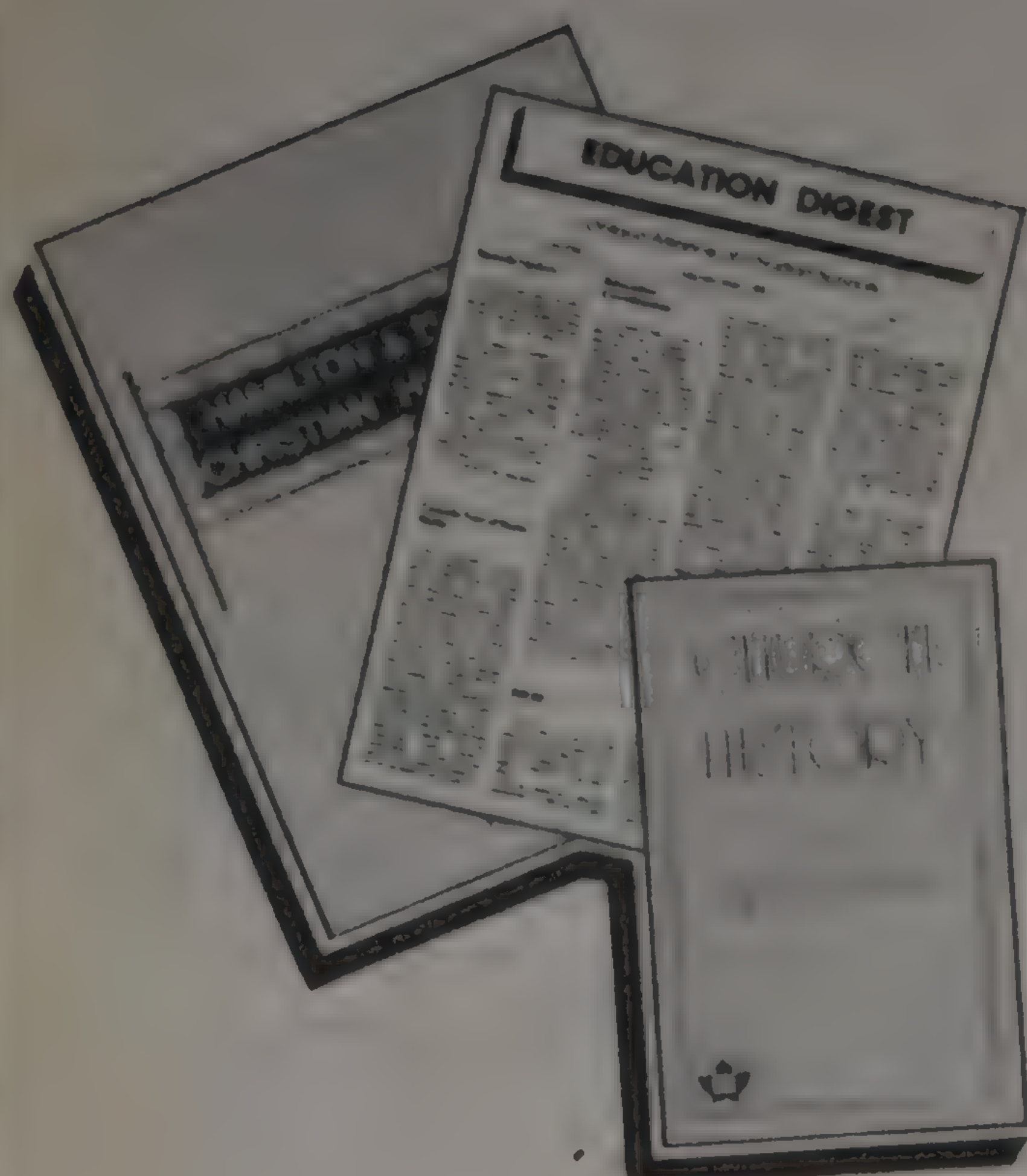
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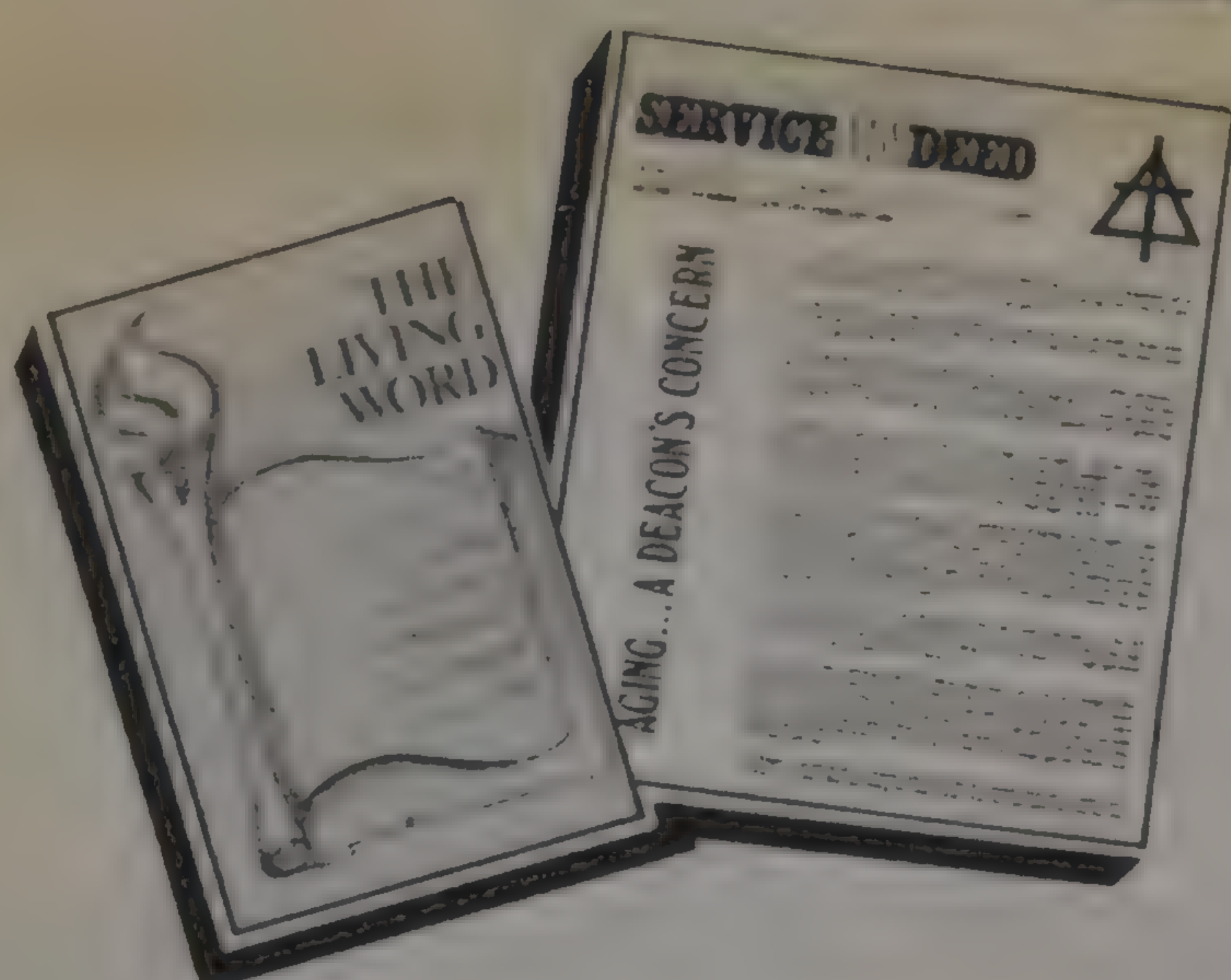
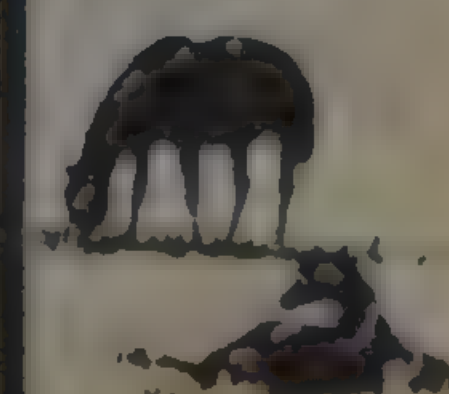
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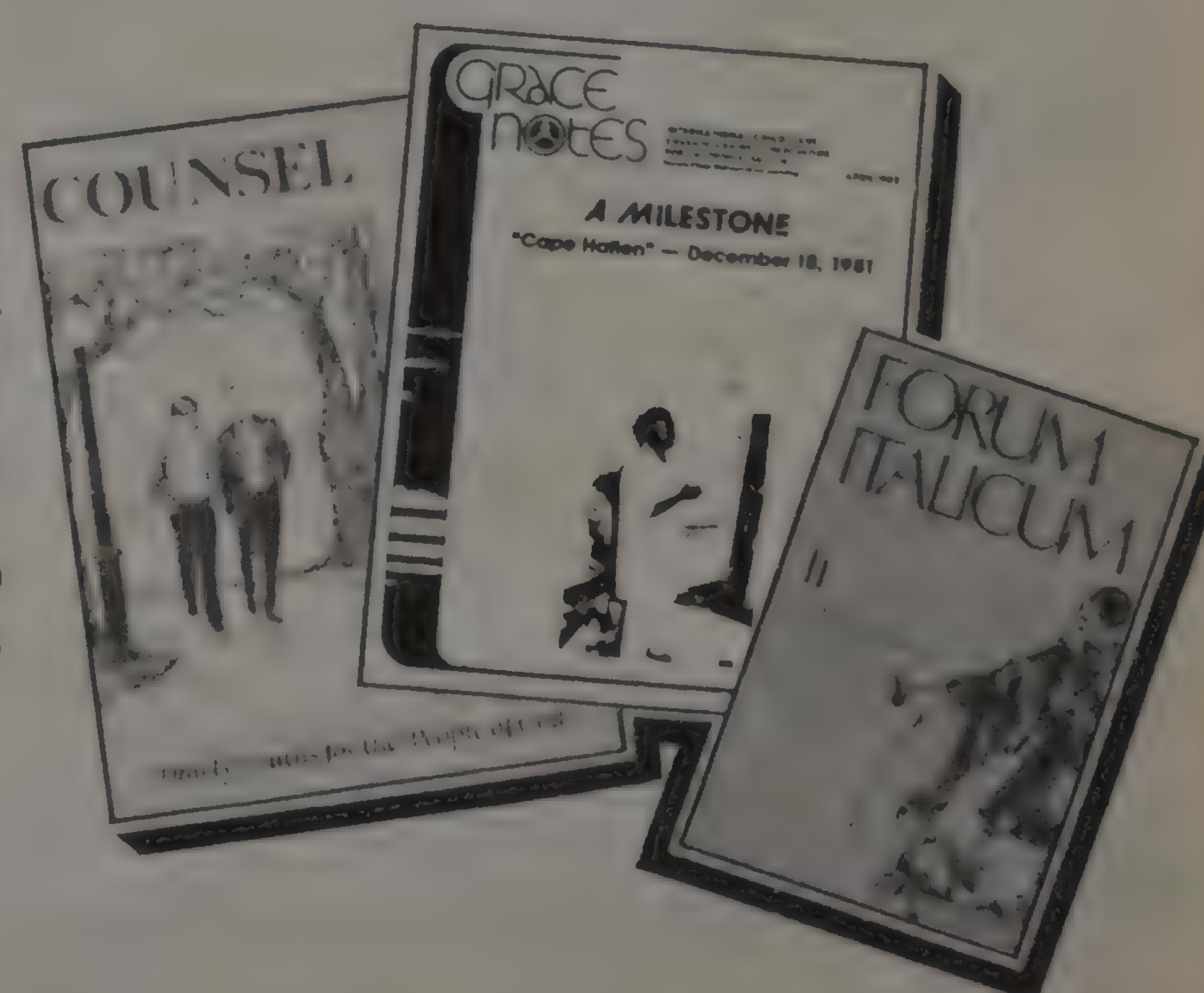
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Events

CLAC to sponsor all-day conference on microelectronic technology and the workplace

REXDALE, Ont. (CLAC) — "Will There Be Jobs For Our Children?" is the title of a conference on the topic of micro-electronic technology and its impact on the workplace, to be sponsored by the Christian Labour Association of Canada on Saturday, October 15, 1983 from 9:30 a.m. to 3:45 p.m. at the John Knox Christian School, 82 McLaughlin Rd. S., in Brampton, Ontario.

Considering the following prediction:
The computer — a new form of life dedicated to pure thought — will be taken care of by its human partners, who will minister to its bodily needs with electricity and spare parts. Man will also provide for computer reproductions, as he does today. In return, the computer will minister to our social and economic needs. Child of man's brain rather than his loins, it will become his salvation in a world of crushing complexity (*Time*, February 20, 1978, p. 47).
Such a startling forecast by this leading American magazine should alert especially Christians to the impact that the microelectronic revolution will have on our society and our lives. Especially profound changes will occur in the workplace.

Microelectronic technology has immense capacity for beneficial use, and for misuse. The speakers will deal with this dilemma and provide a Christian critique of the "spirit" or "direction" of this new technology.

Ottawa International Plowing Match

September 27 — October 2

The Kanate Community Church (Canada's newest CR home mission field) cordially invites all those visiting the Plowing Match to join us in worship and fellowship. We are 3 miles from the Match.

For information call:

Rev. H. Gunnink
(613) 592-5871

Morning service 10 a.m.

Dutch Classes

The Hamilton Holland Club will again offer a variety of Dutch classes. You can choose from Dutch classes for children, conversational Dutch, and Highschool credit courses for grades 9, 10 and 11.

Registration for all courses will be on **September 10, 1983 from 10:00 a.m. till 12 noon in Calvin Christian School, 547 West 5th St., Hamilton, Ont.**

For more information phone:

(416) 765-6404

DEDICATION SERVICE

The Waterloo Christian Reformed Church
invites

All university and college students together with family and friends to a special service of worship to ask God's blessing upon the academic year and the work of Huron Campus Ministry.

Sunday, September 11th - 10:30 a.m.

Great Hall, Conrad Grebel College
Westmount Rd., North

* lunch provided

CW-CRC Women's Retreat

WOMEN AS WHOLE PERSONS

September 23 & 24

Grand Rapids, Michigan

For information and registration materials, contact:

Donna Sieplinga

557 Avalon Terr., S.E. Grand Rapids, MI 49503

Calendar of Events

- Sept. 5 Labour Day school round up in **Georgetown** behind the Chr. School. Fun, food and games for all ages. 11 a.m. Proceeds for Chr. school.
- Sept. 10 Dutch Classes: **Hamilton Holland Club** again offering Dutch classes. Registration from 10 a.m. till 12 noon in Calvin Chr. School, **Hamilton**.
- Sept. 11 London students at Western University and Fanshawe College: Chaplaincy Open House at 1035 Brough; drop by any time between two church services. Students' Social at 8 p.m.
- Sept. 11 All students attending McMaster University and Mohawk College: A special worship service at 10:30 a.m. in the Faculty Lounge of the Divinity College at McMaster. Also Open House from 2 to 5 p.m. at Geisterfers.
- Sept. 11 Students of the University of Guelph: **Guelph C.R.C.** invites you to attend Welcome Sunday at 10 a.m. and 5 p.m., with a welcome supper following latter service.
- Sept. 11 Dedication Service: **Waterloo C.R.C.** invites all college and university students along with friends and family to special worship service at 10:30 a.m. in Conrad Grebel College.
- Sept. 13 - 20 Missionary tour organized for visit to New Mexico. See ad for people to contact.
- Sept. 16 "Calvinism and Everyday Life," weekend (Fri., Sat., Sun.). Rev. A. Kuyvenhoven, Dr. Bernie Zylstra, Dr. Ted Plantinga, and Rev. Peter Slofstra; Calvin Chr. Ref. Church, **Ottawa**.
- Sept. 17 Ebenezer C.R.C., **Jarvis**, Ont; 26th Annual Convention of the Ontario Christian Reformed Sunday School Association; 9:00 a.m. registration; 10 a.m. Rev. Ed Den Haan speaks; 1:30 and 3:00 p.m. workshops; 5:00 p.m. closing banquet.
- Sept. 22 "The Chosen" at McMaster University, **Hamilton**; sponsored jointly by CR Campus Ministry and McMaster Jewish Student Association. A discussion will follow with Rabbi Atkins and Chaplain Geisterfer participating.
- Sept. 22 - Nov. 2 Special Canadian tour by Don Van Polen called, "Springtime in Holland" with 36 foot screen, 6 projectors, stereo sound sponsored by the Canadian Home Bible League, Box 524, Weston, ON M9N 3N3; 416-741-2140.
- Sept. 23 & 24 CW-CRC Women's Retreat; Grand Rapids, **Mich.**
- Sept. 27 Classis Quinte will meet in regular session at 9:30 a.m. in the Hope C.R.C. in **Port Perry**. It is requested that all materials for this session of Classis be in the hands of the Stated Clerk, Rev. H. Getkate no later than August 24, 1983.
- Sept. 27 - Oct. 2 Ottawa International Plowing Match: Kanate Community Church invites all those attending this event to join them in worship at 10 a.m.
- Oct. 12 - 18 Third Annual Fall Foliage Tour; **Williamsburg**; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
- Oct. 15 "Will there be Jobs for our Children?" This will be the theme of the CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., **Brampton**. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Sept. 9	Tues. Sept. 6	Thurs. Sept. 1-8:30a.m.	Wed. Aug. 31-8:30a.m.
Fri. Sept. 16	Tues. Sept. 13	Thurs. Sept. 8-8:30a.m.	Wed. Sept. 7-8:30a.m.
Fri. Sept. 23	Tues. Sept. 20	Thurs. Sept. 15-8:30a.m.	Wed. Sept. 14-8:30a.m.

Success and efficiency are not always blessings



Pensive Dutchie

Those who read "Als je 't mij vraagt ..." perhaps remember that I wrote the last time about experiences in my barbershop. One experience really made me a bit hot under the collar.

Being in the prestigious Empress Hotel I am liable to meet many people from practically all over the globe, but most of them are from the United States. Most Americans are very congenial people, easy to talk to. But a little while ago I had an American in the chair who really got my blood boiling. He had hardly sat down or he began boasting about the beautiful standards of living they enjoy in the States. "The best and the highest in the world." He was summing up how many Cadillacs per 1,000 people the US had and that kind of stuff. Then he went on and stated that it

was all deserved, because they had worked hard for it. And to top it off, he claimed that the Lord had blessed them for their hard work and gave them such prosperity. "It sure is clear," he said, "that the Lord is on our side!"

Well, that did it! I can take only so much of that kind of nonsense. So, in an enquiring kind of way I said: "You think so, hey?" Upon which he retorted: "Yes, isn't it obvious that the Lord has blessed us abundantly?"

Then I asked him: "Do you realize that the US has only 6% of the world population and is using 60% of the world resources? Do you call that a divine blessing? It looks to me like thievery!" Upon which the poor man suddenly realized that he was not in his own country. Very nervously he changed the talk to the "beautiful weather you are enjoying here." And that was the end of it.

But I could not forget this encounter. Another question came to my mind: Is prosperity always a blessing? If we prosper is that always a sign that God blesses what we are doing? Are "blessings" and

"success" synonymous? I tend to think that this is a fallacy. Of course, the opposite is not necessarily true either.

Words like "success" have in the course of time acquired secular overtones, although "success" does not have to be secular. The words come from "succeeding," which means: achieving the desired result. Now, if that desired result is in harmony with the will of God for our life, then we may call that a blessing. But if a desire is not in harmony with the will of God, then we can hardly call our "success" a blessing of the Lord.

There are more of those words. Take the word "efficiency" for instance. What is efficiency? According to the dictionary it means: doing something in the best possible way with the least of waste. It all depends on how we interpret "the best possible way." In industry it seems to mean to do the work with the least possible number of workers and attaining the greatest possible profit.

To me "efficiency" means anything or everything is being done in the way God meant it to be done, in harmony with the

creational order, as God has made it. This might not be the most profitable way of doing things if we think in terms of money. If a company makes a lot of money, that is not necessarily a sign of the Lord's blessing.

We are influenced by the terminology of the world. And we tend to take for granted and as truth what is commonly accepted as such.

If the christian community, the Church (not as institute, but as body of believers) will ever be a shining light and a salting salt, we, as a community must develop our own lifestyle and give creational meaning to the concepts we use.

Syrt Wolters is a philosophical, theological member of the Victorian Christian Reformed Church, who operates a barbershop in the Empress Hotel.

"Slechts \$548 retour
Amsterdam!
Dat lijkt wel een geschenk
van de KLM."

"Zwarte Piet heeft een goed
woordje voor je gedaan.
Zeker, Sinterklaas werkt
nu bij de KLM."



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Uw verblijfsduur is minimaal 7 dagen en u moet wel reizen tussen 1 Oktober en

*In samenwerking met CP Air.

9 December 1983.

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Voor een krant die zijn lezers' stem erkent neem ik bekant een abonnement.

Na alle trammelant waarmee dit ging gepaard is de Nederlandse taal bewaard. Ik wil hiermee beweren dat ook wij als jongelui onze moedertaal blijven eren!

Alle gekheid op een stokje. Na alle consternaties omtrent het behouden van het Nederlands in uw blad, wil ik toch nog graag mijn abonnement als waardering hieraan toevoegen.

Ook ik wil opmerken dat het voorkomt dat U het Nederlands behoudt terwille van de oudere lezers en vele grondleggers van Calvinist Contact. Vaak wordt vergeten dat er nog genoeg emigranten zijn, zoals ikzelf, die in de laatste jaren zijn geemigreerd. Men hoort onze stem niet zo luid, omdat we misschien wat minder in getale zijn en nog niet zo zeer ingeburgerd als de emigranten uit 1940 en 1950, en we misschien niet zo zeer in deze groepering thuis horen omdat er meerdere generaties tussen liggen.

Niet te vergeten dat al dit gedoe z'n oorsprong heeft bij de "Toren van Babel." Desalniettemin ben ik dankbaar dat God ons allemaal onze eigen taal gegeven heeft, waaruit het unieke van Zijn hand spreekt!

Een gezegende voortzetting toegewenst.

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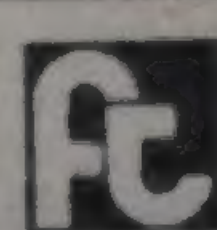
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Dutch

Verlossende antwoorden op kwellende vragen

Valt het dragen van een pruik onder het verbod tegen vals getuigenis? (vraag van broeder Carl D. Tuyl te Toronto in C.C. van 5 Augustus 1983, pagina 14, kolom 4).

Ik ben blij dat broeder CDT te T deze wel zeer moeilijke doch belangrijke vraag aan de orde stelt. Immers, ons gereformeerde leven is zo zoetjes aan doortrokken van talloze onopgemerkt binnengeslopen onwaarachtigheden, zoals daar zijn: geverfd haar, aangeplakte wimpers, opgeplakte nagels, hoge hakken, cosmetische kleurveranderingen, en over-suggestieve ondersteuningskleedij. Om maar niet te spreken van lieden die het zich veroorloven omstreeks de december-maand een paapse heilige te imiteren door zich te tooien met plakbaard, verschoten tabbert en scheefzittende mijter. In deze scherts-uitrusting tracht men dan het zaad des verbonds de stuipen op het lijf te jagen, doorgaans met bitter weinig blijvend resultaat.

Het zij onmiddellijk opgemerkt dat bovenstaande vraag in belangrijkheid, verre uitstijgt boven de onlangs gestelde en beantwoorde vraag: mogen gereformeerden des zondags gebruik maken van een in werking zijnde roltrap? Die vraag lag geheel in de wetskring van de energie, terwijl deze pruik-vraag duidelijk binnen de wetskring van het biotische valt.

Algemeen gesteld formuleert zich de gestelde vraag als volgt: mag men aan het getal zijner haren toe- of afdoen?

Allereerst zij opgemerkt dat *kaal*hoofdigheid niet met *leeg*hoofdigheid verward moet worden. Het eerste is een direkt gevolg van veel praktizieren, waarbij het bloed van de haarwortels naar de hersenen geleid wordt, waardoor de haarwortels verdorren en het haar uitvalt. Het is duidelijk dat *leeg*hoofdigheid immer met een *volle* haartool gepaard zal moeten gaan: bij gebrek aan grijze substantie is er geen andere uitweg voor het bloed dan naar de

haarwortels. Uit 2 Koningen 2 vers 23 kunnen we afleiden dat het gekscheren met kaalhoofdigheid (symbool van inzicht, verstand, kennis en wijsheid) dan ook subiet gestraft wordt.

Ook op kerkhistorisch terrein staan we op vaste grond. Immers, de naam van de bekende Franse kerkhervormer, Jean Calvin, in zuiver Nederlands overgezet, betekent niets anders dan "Jan Kaal."



Heeft iemand dan ook een hoofd zo kaal als een biljartbal, 10 tegen 1 dat zulk een persoon een doorgewinterde Calvinist zal blijken te zijn.

En ook in de algemene geschiedenis vindt onze stelling bijval: Koning Karel de Kale (823-877) zag er geen been in er rond voor uit te komen wat aan hem ontbrak: haar. Zijn zoon en opvolger, Lodewijk de Stotteraar, nam al evenmin een blad voor de mond, alhoewel hij een beetje meer moeite had om het te zeggen. Het kon de mensen zogezegd geen biet schelen wat men van hen dacht. Voorwaar, een voorbeeld ter navolging!

Evenwel menen wij in de gestelde vraag een diepte-psychologisch addertje onder

het gras der onwetendheid te zien schuilgaan. Is het mogelijk dat CDT te T zelf, week in, week uit, met deze vraag worstelt? In dat geval zouden wij CDT te T op het hart willen drukken: geen pruik, broeder! De gemeente heeft alrede haar buik vol van historische figuren met weelderige haardos. Ons welgemeend advies: preek vanachter een scherm of, beter nog, zet een (uiteraard zwarte) tulband op het hoofd. Op deze manier kan geen zinnig mens aanstoot nemen aan 's herders kaalhoofdigheid en kan het probleem ondertussen aan een of meer meerdere vergaderingen ter deliberatie worden voorgelegd.

Helaas komt, zoals in zovele gevallen, ook dit keer weer het antwoord uit de kringen van het ongeloof. Ik herinner mij dat 2 of 3 generaties geleden een Engelse scheerzeepfabrikant zijn produkt als volgt adverteerde: Said farmer Jones/ Who's bald atop, / "I'd wish I could/ Rotate the crop." Met andere woorden, de meest simpele en waarachtige oplossing van het probleem zou zijn de baard van de kin naar de kruin te verplaatsen! Hiermede blijft immers het getal der haren precies gelijk en geven wij derhalve geen vals getuigenis tegen onze naaste. Het moet direkt opgemerkt worden dat zulk een kunstgreep van een tot pruik gereformeerde baard tot dusverre nog aan niemand gelukt is. O, welk een uitgebreid en vruchtbaar onderzoeksterrein ligt hier nog braak voor de gereformeerde wetenschap!

Samenvattend concluderen wij dat een ieder die op kunstmatige wijze van zijn kaalhoofdigheid af wil, zich schuldig maakt aan *wereldgelijkvormigheid*. Een pruik is *niet* geoorloofd en, let wel, het afscheren der baardharen evenmin. Het reformatisch verplaatsen van de baard in zijn geheel van kin naar kruin (zogenaamde "baardrotatie") moet als enig wettige oplossing van kaalhoofdigheid gezien worden.

Waarvan akte!

Broeder Raadsman

Canada bindt de strijd aan met insecten

Wie zich 's zomers buiten de grote steden, in Canada's bossen of op het platteland waagt komt er al gauw achter dat daar insecten vaak de scepter zwaaien. Verschillende soorten blackflies, muggen en andere bijtende en bloedzuigende insecten zoals wespen, paardevliegen, horzels e.d. hebben het daar vaak voorzien op niets vermoedende bezoekers.

Susan McIvor, een entomoloog bij de Universiteit van Toronto, die insectenplagen over de hele wereld heeft bestudeerd, heeft het verrassende feit vastgesteld dat Canada's insecten een veel grotere plaag betekenen dan die in — bijvoorbeeld — Afrika en Zuid Oost Azie.

Dat klinkt weinig aanmoedigend! Canada's enorme leger van insecten is een probleem voor bijna al onze takken van industrie. Het mijnwezen, het boren naar olie, de houtindustrie en zelfs bij de landbouw heeft men last van insecten. Insecten die het vee belagen hebben een nadelige invloed op de kosten van vlees en melkproducten. De insecten houden toeristen weg. De enige tak van industrie die voordeel trekt van insecten is die welke producten vervaardigt ter bestrijding van die insecten. Dat is een snel groeiende industrie, die, dank zij het feit dat onze insecten plaag een internationale reputatie heeft, ook in het buitenland een gretig afzetgebied vindt.

Toen Nigeria onlangs hulp zocht in de bestrijding van de malaria mug werd de Canadese regering benadert met de vraag of er in Canada een bedrijf bestond dat Nigeria met dit probleem kon helpen. Bedrijven in de V.S. hebben altijd al een grote rol gespeeld in de productie van insecten verdelgende middelen en dat is tot op zekere hoogte het resultaat van het feit dat de Amerikaanse strijdkrachten gedurende de oorlog enorme hoeveelheden van deze middelen aankochten voor gebruik in bepaalde zuidelijke landen.

Halsema's onthullingen

Introductie



Herman de Jong

De redactie van uw mooie blad "Calvinist Contact," waarop wij in Holland ook geabonneerd zijn, schreef me een zeer dringende brief. Daar het verhaal over Klaas Pot gunstig werd ontvangen, en omdat het "Dutch" in genoemd blad, vergeleken met de oorlog tussen de Nederlanden en Spanje enige eeuwen geleden, een nog roemrijker overwinning behaalde, werd mij gevraagd, om tegen een in Nederlands geld omgerekend behoorlijk honorarium, nog enkele verhalen te schrijven.

Ik zeg tegen mijn vrouw: "Margriet, is het nou niet gek, dat ik in Nederland met mijn geschrijf geen poot aan de grond krijg, behalve dan in het rechts-gericht Gereformeerd opinieblad "Stad en Ommeland." Daar, nu weet u meteen uit welke hoek ik kom, zowel landelijk als geestelijk.

Moeder Margriet merkte zeer fijntjes op:

Herman de Jong woont in Jordan Station, Ont.

"Jongetje, ik ben heel erg blij dat je eindelijk weer eens wat te doen krijgt. Ik ga een lekker hoekje voor jou inrichten in onze toch bijna altijd ongebruikte logeerkamer, dan kun je maar raak schrijven." De toon van haar stem is wat vluchtig, eigenlijk een beetje half-spottend. Ze zal niet de eerste vrouw zijn die zeer speciale talenten van een echtgenoot met een korreltje zout neemt. Vooruit dan maar, ik zal het U eerlijk vertellen: Ik zie als een berg rijstebrij tegen dat geschrijf op. Je moet immers maar steeds weer een verhaal klaar hebben. De redacteur schreef dat twee dicht-beschreven luchtpost velletjes hem wel genoeg kopie zouden geven. Vooruit met de geit, ik zal het proberen. 'k Ga trouwens wel onder een schuilnaam schrijven. Stel je voor dat "Trouw" of het "Nieuwsblad van het Noorden" op de hoogte zouden raken van deze nieuwe ster aan de schrijvershemel!

Een bijna ongebruikte logeerkamer! Al onze kinderen zijn naar Canada geëmigreerd ... vijf stuks. Gelukkig komt er elk jaar wel een stelletje over, soms met de kleinkinderen. Die slapen dan op een matras in het halletje.

De matras past er precies in, en de kinderen vinden het prachtig om als trouwe waakhonden de ingang tot ons flatje met den lijve te beschermen. Ze slapen er best, behalve als opa zijn nachtelijke tocht naar een zekere plaats moet maken. Die plaats is enkel te bereiken door het halletje. Het valt echt niet mee om in het donker, al schuivend, de ledematen van je nageslacht te ontwijken. Maar alles went. Tjonge, we hebben altijd zo'n fijne tijd samen met de kinderen.

Zo zit ik dan dit verhaal neer te pennen:

aan een klein tafeltje dat precies past tussen bed en kast. Ik kijk uit over het Paterswoldse meer, waar drie zeilboten, schuin-dippend in een lekkere bries, gelijktijdig hun hoed voor mij af nemen.

Mag ik mezelf even introduceren? Jan Halsema, hoor, aangenaam! Oud hoofd-rechercheur van de stedelijke politie te Groningen. Ras-echte Groningers noemden een politiemans vroeger een 'jek', waarschijnlijk een samenvoeging van 'jasses' en 'gek'.

Margriet en ik hebben de leeftijd der sterken bereikt zonder al te veel kleerscheuren en winkelhaken, behalve dan ... maar dat weet U al. We zeggen de Heer ootmoedig en van harte dank voor zijn goedheid. We hebben samen een mooi leven gehad. Ach, natuurlijk, we zaten elkaar wel eens in de haren, wie doet dat nu niet ... Maar meestal konden we 's avonds met een 'het spijt me' en een dikke zoen en bovenal met een gebed om nieuwe kracht en een nieuw begin, onze problemen oplossen. We voelen ons rijk, want we zijn Konings-kinderen, op weg naar een nieuwe hemel en een nieuwe aarde.

Het lijkt er wel op of ons gezin nu al steeds op weg is. Jan Junior en Anneke vertrokken naar Canada in het jaar 1953. Twee jaar later ging onze Bertus, met zijn ingenieur's diploma in z'n zak. Bertus had het goed naar de zin, en schreef dat Marietje ook maar moest komen. Marietje ging, maar kreeg ontzettend heimwee naar Pa en Moe. Dat vonden we niet zo mooi, maar toch ... het deed ons goed. Marietje schreef of Lucas niet kon komen. Dan zou ze wel van die 'home-sickness' verlost worden. Lucas ... hij was zeventien toen hij

vertrok. Een opgeschoten jongen. Nog zie ik hem met zijn zware koffer de hoek om gaan. Nooit even omkijken. Pas veel later vertelde Lucas me: "Pa, als ik omgekeken had, was ik terug gehold!"

We hadden er een gewoonte van gemaakt voordat onze emigrerende kinderen de deur van ons huis voor het laatst achter zich dichttrokken, om samen de grote stap aan de voeten van de Heiland te leggen. Ik herinner me dat ik, toen Lucas vertrok, mijn gebed moest afbreken. Ik kon gewoon niet verder van ontroering en verdriet. Met trillende stem zou ik het nog eens proberen, maar het ging eenvoudig niet. Toen klonk er een klare jongensstem door de kamer, en heel rustig nam Lucas het gebed van mij over. Voor het eerst hoorde ik Lucas hardop bidden. We wisten dat hij dicht bij de Heer leefde, maar nu merkten we pas hoe zeer hij de Heiland lief had. Hier sprak een kind tot zijn Vader, rustig en vol vertrouwen.

Ik herinner me dat, terwijl mijn handen zenuwachtig mijn broekzakken tastten voor een zakdoek die natuurlijk niet aanwezig was, er een diepe blijdschap door mij voer. Ondanks het verdriet dat we onze kinderen moesten afstaan aan een ver, vreemd land, wist ik het zo heel zeker: De Heer zal hun ingang en uitgang bewaren. Van geslacht tot geslacht.

Lucas draaide de hoek om, en ik vond Margriet's hand. Er drupte een traan op de rode geranium in de vensterbank. Onze overburen lieten stilletjes de rolgordijnen zakken. We waren alleen.

Books

Education

Lectures by Dr. Runner

The Relation of the Bible to Learning. H. Evan Runner, Paideia Press, 1982; pb., 195 pp. Ralph Koops, Cambridge, Ont.

Like a cool shower, so refreshing it was for me to reread these lectures by Dr. Runner. I find that if I do not read this type of material from time to time, I tend to lose something of the inspiration and enthusiasm it conveys.

The book has a 25-page "Preface to Runner" by Dr. B. Zylstra, principal of the Institute for Christian Studies in Toronto. In it Zylstra shows what brought Dr. Runner and students, primarily of Dutch descent, together. He alerts to the spiritual battle Runner was engaged in and how that battle touches the very foundation and direction of our society. When you read the book don't omit the "preface."

The book contains the lectures which Dr. Runner gave at the 1959 and 1960 student conferences sponsored at that time by the Association for Reformed Scientific Studies, now known as the

Association for the Advancement of Christian Scholarship.

Dr. Runner stated that the most important question the Christian student can put to himself is the relation of the Word of God to learning. That in turn is part of the big question of "the relation of the Bible to our life in the world." Said Runner, "In this broader form it is 'THE question of the emigration.'"

In these 1959 lectures Prof. Runner called and still calls on his audience to serve the Lord in undivided singleness of heart in all of life. He ended those lectures with a powerful quote from Prof. K. J. Popma, "Christ makes of His people a second division in His army of which He is himself the Commander and first division... He goes forth, conquering, and carries His people along with Him in His victory... links them to His achieving of the mastery. Therefore, it is always worth every effort, therefore, it is worth our very life, to establish christian schools, to strive for christian politics and a christian social order, to aim at

christian scientific pursuits and christian philosophy. This is worth everything; for sharing in Christ's achieving of the mastery makes all human endeavours radiant and glorious amid the pitifulness of our efforts, the weakness of our undertakings and the short-sightedness of our management."

The 1960 lectures which comprise the second part of this book deal first of all with the difference between scientific and pre-scientific. Prescientific life, that is, everyday life in all its many experiences is there first. It is *there* that a person makes his basic commitment. How one pursues his scientific endeavours confessionally, depends on the heart commitment of a person. Many people turn this around and everyday life becomes a slave to science and is considered to be of secondary importance. Runner shows how, among other things, in Germany this kind of thinking led to the devastating situation of scholars being totally removed from life, little realizing what Hitler was up to.

The last lecture in this book deals with the much needed understanding of the subject and reality of "sphere-sovereignty." Runner shows its contemporary importance in our society where even in Reformed circles some speak of this in disdain.

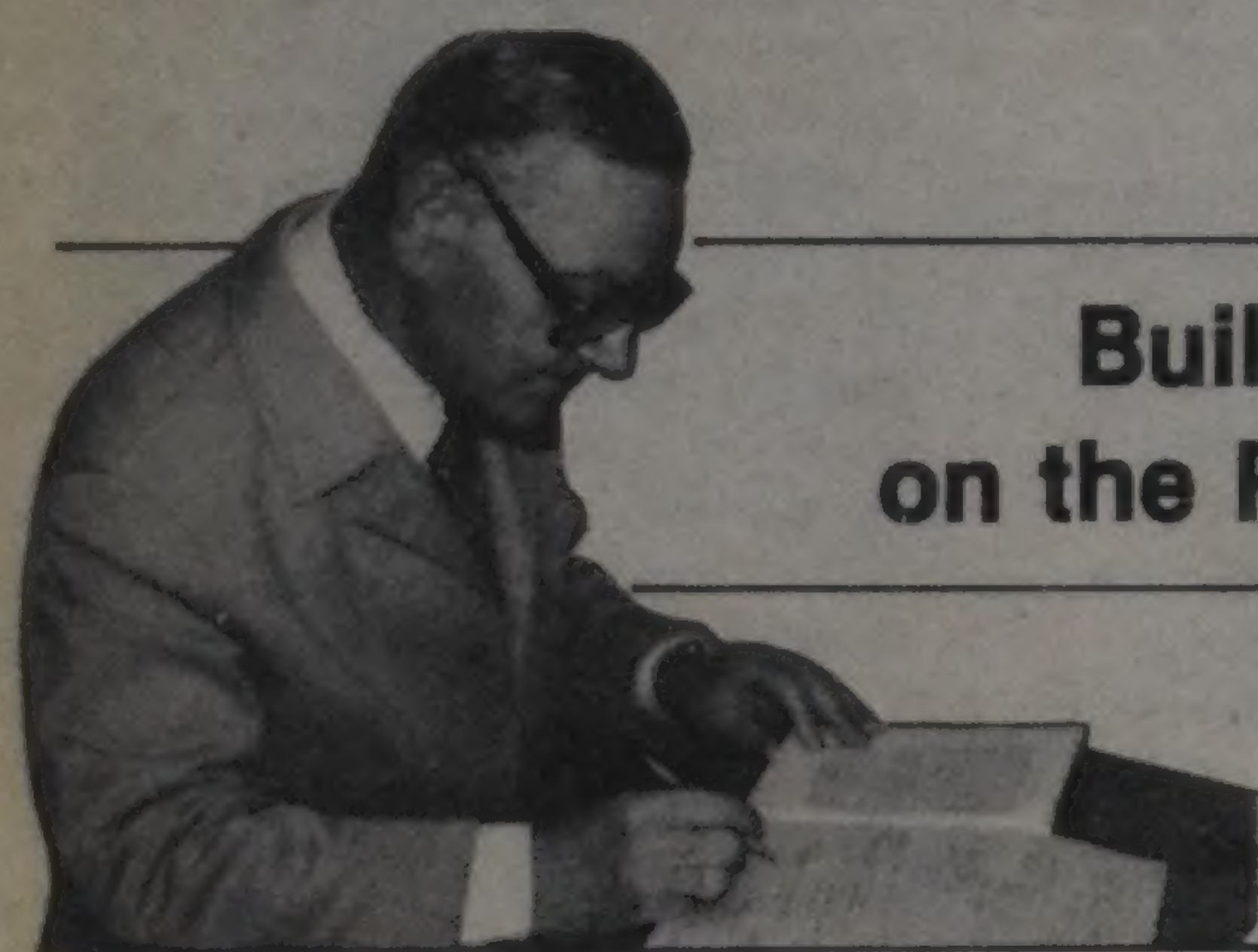
It is particularly when we no longer see that there are various areas or spheres in life with their own limited and delegated authority, such as family, school, etc., that we come ever closer to opening our doors to totalitarianism.

A real sense of sphere-sovereignty comes out of an integral awareness of the fulness of the Biblical revelation. Closely tied in with this is an understanding of what the Bible means with "heart" as well as the Biblical message of "office."

Said Runner, "There is no evangelical theme that is more in need of a forceful, relevant interpretation and application to the world of our time than this one of sphere-sovereignty..."

In conclusion let me say that this is no ordinary book. These lectures basically constitute Dr. Runner's mission which is a radical Reformation brought about by the redeeming power of God's Word as it bears down on the entire range of human existence.

It is a book which should be in the hands of every one of our college and university students. Even those in the highest grades in highschool can benefit from it. Fathers and mothers be sure your sons and daughters get these lectures. To consistories I would say that it makes an excellent profession of faith gift to students in your congregation. This book, now in its fifth printing, shows us the way in the jungle of so many prophets and isms clamouring for our attention.



Building on the Rock

Beyond reach?

He went up on the mountain... and taught them.

(Matthew 5:1 and 2)

In the Sermon on the Mount Jesus taught his disciples the golden rules of life in the Kingdom of God. He touched on issues which are always up to date: marriage, divorce, materialism, retaliation.

Among the many questions which are to be answered when we listen to these teachings of Jesus, there is one which comes first. Are these rules which Jesus set for our christian life not too high? Are they not beyond our reach?

What about a word like "You, therefore, must be perfect as your heavenly Father is perfect?" Or take the commandment: "Love your enemies." Another one "If anyone will take your coat, let him have your cloak as well." A commentator wrote about this last word: "If you do that, you will soon have nothing left in your wardrobe."

A certain Roman Catholic interpreter says that this sermon of Jesus was not meant for all Christians; only for exclusive people in the church like priests, monks or nuns.

Luther points out that Jesus' intention was only to make his hearers realize that they were sinners, and that He asked no more than an inclination to obedience.

There is also the eschatological interpretation. According to it these rules set by Jesus were not for earthly life, but are a description of life in the Kingdom to come, when perfection is reached.

How to look at Jesus' demands in the Sermon on the Mount? Are they reachable?

We think that one of Jesus' purposes was to let his hearers feel that no one can fulfill his demands in his own strength. Christians must look for help. They must believe the wonderful message that first of all Christ Himself is our obedience. He said: "I have come not to abolish the law, but to fulfill it."

Fellowship with Him means that his obedience will become our obedience. He will work this out *in us* and *through us* by his Holy Spirit.

Rev. Henry Van Andel

In this issue Rev. Van Andel begins a weekly meditation on the Sermon on the Mount. Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC.

Three-Speed Dad in a Ten-Speed World



A father of six kids (some "homegrown," some "storebought") gives a delightfully warm and humorous perspective on Christian parenting in the 20th century.

Kel Groseclose

Family

On being a dad

Three-Speed Dad in a Ten-Speed World, Kel Groseclose, Bethany House Publishers, Minneapolis, Minn., 1983, 176 pp. Morris Greidanus, London, Ont.

This is an entertaining look at a family of eight which has the normal hassles, but tries to handle them with love, faith, and positive thinking.

The 38 short chapters touch many sides of family life from pets and milk spills to death and vacations. Most chapters end with a text, which is often appropriate.

Kel Groseclose is a pastor in Wenatchee, Washington who has written this book to reveal his "on-the-job observations" as a parent. "My purpose is not to induce fear and trembling in the hearts of prospective parents. My hope, rather, is that some anxious or fatigued parent will stumble upon these words, laugh or cry, receive a shot of energy, and rediscover the joy of parenthood" (p. 11).

If you like Erma Bombeck's style (*The Grass is Always Greener*) you will like this book too. It's funny, but frenetic. It would go better in a weekly column than in a book. I also find it annoying that he often calls himself Dad and his wife Mom. And even though Ellen Groseclose is called "number one" in the preface ("We couldn't have done it without her!"), she is slighted in a book where every-

thing seems to revolve around the father.

But Kel Groseclose does know how to find a homespun truth in the laundry room; "A great truth slowly dawned as I reached inside a sock that must have been worn all week — for Phy. Ed., through mud puddles, and as a dustmop. The problem with the world is that *everybody* turns his dirty socks inside out" (p. 80).

He can make wry comments: "Grandparents are neat people. If only they wouldn't tell so much about us parents" (p. 84).

"I am well aware of the great American dream of owning a Japanese car" (p. 26).

And he gives helpful advice to parents: "We parents must come to these moments of tension with a positive attitude and a liberal dose of good humor" (p. 85).

Some of the six Groseclose children are adopted, or "store bought" as he calls them. In the finest chapter of the book, "They're all ours," he writes sensitively, that he wants all six children to know that they belong in the family. He relates adoption to Romans 8:15 of course, but also and interestingly to marriage. "People must realize that Mom and Dad adopted one another" (p. 88).

Six children and two parents is considered a very large family today. It's nice to read a positive, joyful book on the experience.

Family

On being single

A Weapon Against Alienation, Ellen Weber, G.R. Welch Co., Ltd., Burlington; 1982; pb., 126 pp. Barbara Hudspeth, Hamilton, Ont.

Ellen Weber tells us that single and divorced people and their progeny often feel alienated within a church context. She states that a solution to this problem can be found in the formation of family fellowship groups that will meet their various needs. Her thesis is simple, compassionate and Biblical. However, the author spends fourteen chapters imploring, convincing, persuading and entreating us to act when two would have done nicely. The reason for this belabouring of the point seems to lie in Ellen Weber's insistence on

surrounding her thesis with an abundance of anecdotes and dialogues in order to add weight to her subject. She includes little sermonettes that often appear tangential but usually wind their way back to the point.

Ms. Weber uses experiences from her own life to authenticate her solution, particularly experiences in which she has felt led of the Holy Spirit to reach out to someone. While some of us have been brought up with this language and appreciate the interpretation of Scripture that leads her to expect God to speak in an intimate and direct way, others may find the author's point of view offensively presumptuous.

One of the problems I find with this book is the notion that the suffering and alienation of those outside of nuclear families can and will be met by

a return to familiness. Ms. Weber assures us that God will work if we ascribe to her pattern of planned family fellowships. Surely we can admit that well-adjusted families both in the natural and spiritual sense often have unhappy, alienated members. The creational order that instituted and blessed family life spawned Cain as well as Abel.

What does come across in *A Weapon Against Alienation* is that as members of the Body of Christ we must be willing to reach out to each other, not simply with words, but with sacrificial giving on both a physical and emotional level. Ellen Weber clearly cares deeply and her message should hit home to those of us who sit in the smug security of stable families.